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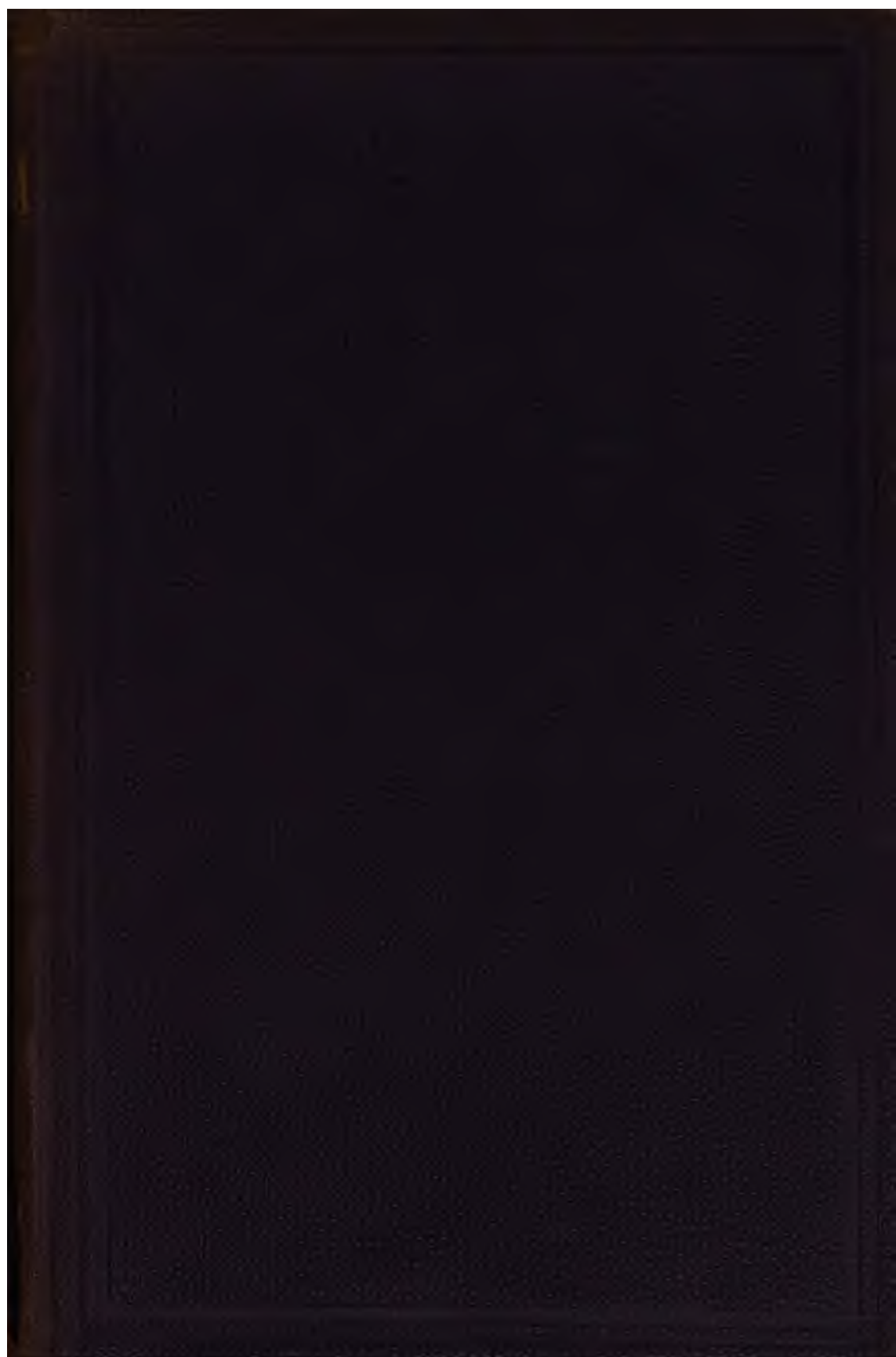
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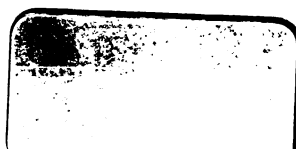
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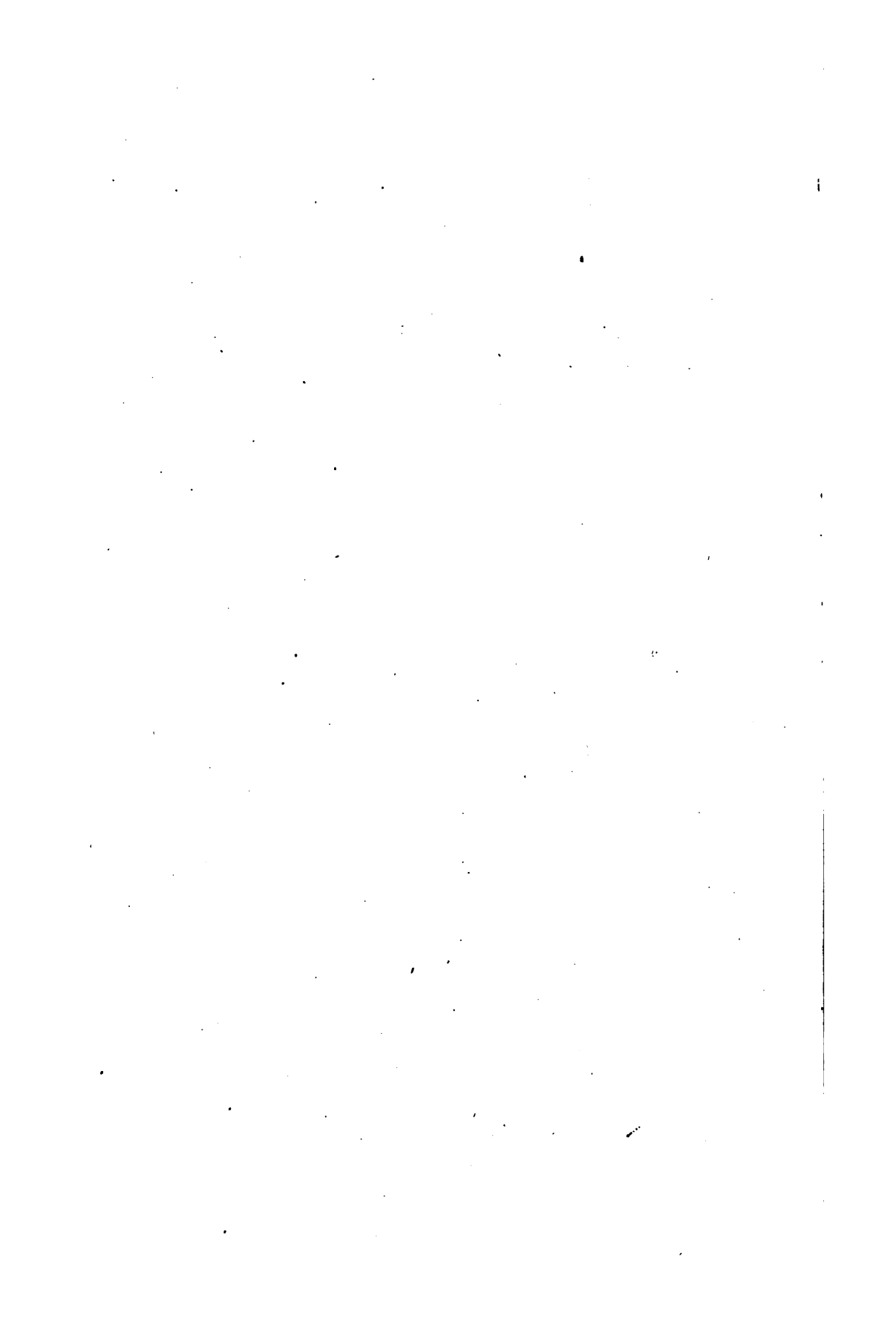
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ANOMIA;
OR,
LIBERALISM AND ITS NAPOLEONIC
MESSIAH:

COMPRISING
FACTS FROM COTEMPORANEOUS HISTORY
IN IDENTIFICATION OF
THE PRINCIPLES, PERSON, AND KINGDOM OF
ANTICHRIST,
AS FORESHADOWED IN THE DIVINE WORD.

BY
DIONYSIUS,
AUTHOR OF THE "SPEAKING IMAGE,"

For the vision is yet for an appointed time, but at the end it shall speak, and not lie:
Though it tarry, wait for it; because it will surely come, it will not tarry.

HABAKKUK II. 3.

LONDON:
WILLIAM MACINTOSH, PATERNOSTER ROW.
1866.

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INTRODUCTORY OBSERVATIONS.

THE world has very recently been surprised by a proposition of the most startling character, involving nothing less than the religious, political, and social regeneration of mankind, and the establishment of perpetual peace. Such, at least, were the avowed objects of the French Emperor's message to the Kings of Europe ; and they constituted a programme which the peoples in general appeared disposed to accept as a splendid legacy at the hands of that most mysterious and successful champion of the revolution and democracy. The invitation to concord and harmony thus issued by the foremost individual of this age (and who, of all other sovereigns, is best able to disturb the peace of the world with impunity to himself) is certainly full of attraction. To quote from a daily organ of public opinion in this country, " the proposition is one of the most brilliant and imposing of the exhaustless '*Idées Napoléoniennes*;' it enlists humanity on its side, seduces philosophy to its support." And, indeed, to the spiritually unenlightened it must seem both base and ungrateful to receive such offers of good otherwise than with thankfulness, or to withhold an universal acknowledgment of obligation to the man who could desire to inaugurate such a blissful termination to the unseemly strife of ages.

Christian men are, however, of a different mould, and not so easily deceived by that which is externally specious and alluring. To try the spirits which are busy in the world, whether they be of God, is part of their duty, since the Book of Life is replete with warnings respecting the false spirits that are gone out to deceive

and destroy ; and in their pursuit of these inquiries many have learned to distrust both the principles and the person of this age, believing that they discern the characteristics of final apostacy in the one, and the features of Antichrist in the other.

That this afflicted and sin-tossed world is to be regenerated, and its inhabitants restored to holiness and peace, all who are conversant with the holy writings well know ; and the whole purpose and plan of Almighty God is revealed in no ambiguous or doubtful phraseology, disposed as certain Christians may be to differ about a personal or a spiritual reign of Messiah. The glorious consummation to be achieved is Christ's work alone. Its origin is heavenly, not earthly. It is based on the personal presence of Emmanuel, and the spiritual regeneration of the souls of men, and not on worldly expedients or public opinion. Of this time of refreshing even Enoch, one of the earliest of man's race, did prophesy, saying, "Behold the Lord cometh with ten thousand of His saints." The patriarchs looked for this kingdom. The prophets of Israel foretold its glories in sublimest strains. The apostles of Jesus thought they were then to witness the joyful day, until the Lord had undeceived them. Heathen poets and philosophers have added even their perverted and obscure testimony to the golden age in store ; and St. Paul gave expression to this universal longing in that inimitable declaration, "The earnest expectation of the creature (or creation) waiteth for the manifestation of the sons of God."

Such concentration of hope, such desire for the good times coming, would be sure to inspire the envy of man's great adversary, and suggest some gigantic deception or imitation ; and man, ever at the mercy of his implacable foe, and always inclined to let go the hand of God, would only too readily fall into the snare. It was the happiness of our first parents, their exceeding bliss and innocence, which prompted Satan's original temptation, and it is the prospect of Paradise regained which has suggested his last. And it is an indisputable fact that for three quarters of a century Europe has been tortured with hopes of better times, as propounded by Jacobins and demagogues ; and now

the chief of the Jacobins, and the crowned impersonation of democracy, having matured plans long and secretly ripening, offers himself as the herald and promoter of an international millennium.

It behoves all men to study this strange phenomenon, and before committing themselves or their country to any scheme, however plausible, ascertain its true spirit, its secret aims, and its probable results. Especially does it concern the Church of Christ to be wary that her allegiance to the true principles be not shaken, and, when that other shall come in his own name of whom the Saviour spoke, she may not receive him.

When the Apostles asked for signs of Christ's advent, He gave them a long list of preceding events clothed in the garments of prophecy, and St. Peter's admonition to the readers of his Epistle is emphatic as to the great value of the prophetic Scriptures as a light wherewith to pursue all such inquiries. The world disregards this light, philosophers and infidels scoff at it, but to the true Christian it is as the silken thread of Fair Rosamond's bower, it guides him on his way, cheers him with its assurances, prepares him for the Lord's coming, and will finally usher him to that haven of rest where he would be.

The people who received and acknowledged the Saviour at His first advent were those who studied the prophecies, and were able to believe in their minutest fulfilment. Aged Simeon's faith in the literal accomplishment of Isaiah's prediction, led him to embrace the infant Jesus as at once both Son of the Highest and Son of the Virgin. His acquaintance with the times of prophecy given in Daniel taught him to *wait*, under the Spirit's guidance, for the consolation of Israel. The prophecies of the Old Testament were indeed a light to the saints living in the time of our Lord, and they loved to trace in His every word and action all that Moses in the law and the prophets did write. The unbelieving Israelites, on the contrary, were just those who applied the prophecies mystically, thereby giving room for that private or individual interpretation condemned by St. Peter (2 Peter i. 20). But God's purpose in foretelling certain events is too plain to be mistaken. By declaring in times past things not yet done, He, the Prime Mover

of all things, testifies to the Church His abiding presence, and knowledge of their trials in the world. By pointing to the future, and marking, as on a dial plate, the complete cycle of events, He encourages His people to persevere in the heavenly race, and to hope to the end. And, not to interfere with the free agency of man's will, all this wonderful revelation is enveloped in symbol, and thus guarded from the unhallowed gaze of scoffers and blasphemers. The symbols employed, however, are not arbitrary and doubtful, leaving much for man's imagination to supply ; for as to past fulfilment of prophecy they were even literally exact, and there is no reason to doubt the continuance of such a method to the end.

A common error, amongst Christians, is to regard prophecy as serving no definite purpose in the perfecting of the saints, and building up of the Church of Christ ; and for this reason they neglect the reading of such portions of God's Holy Word, and avoid discussion or conversation thereupon ; and if it is attempted to meet them with the statement that all Scripture is given by inspiration of God, and is profitable, they retire and take refuge behind that much-perverted text, " the day nor the hour knoweth no man," overlooking that other teaching, equally plain, and by no means contradictory, that the Church shall not be in darkness or taken unawares, God having provided a light in prophecy which, though it may not determine the day or the hour of Christ's coming, yet marks with unerring brilliancy the signs of the times, tells us about Antichrist and his principles, details the apostacy, warns His people off the shoals and quicksands of so gigantic a delusion, and encourages the children of God, in obedience to Messiah's command, to look up and lift up their heads, for their redemption draweth nigh.

Another and vastly important plea for the study of prophecy I find in that remarkable statement of the angel in the 19th chapter of Revelation — " Worship God : for the testimony of Jesus is the spirit of prophecy ;" and so mighty is this truth that, did even the scoffer calmly consider it, he would verily tremble at its solemn significance.

A promise and a prophecy as ancient as man himself kept alive in the antediluvian and patriarchal world hopes that no malice of Satan nor artfulness of man could extinguish. As time advanced, the promise grew in its distinctiveness by the agency of inspired and holy prophets, until its accomplishment at a precise period in the history of the world was almost universally expected, and witnessed. The Seed of the woman had come to bruise man's great enemy under foot, and Emmanuel's life was but one continued fulfilment of the prophecies of old, even to *circumstantial details*; so that by no possibility could an earnest and believing people mistake the identity, or misunderstand the testimony. His great work of atonement completed, He left the world again, but not without continuing the testimony of Himself in relation to His second coming; a testimony which has inspired the Church with comfort and encouragement in the midst of abounding desolations.

The past testimony of Jesus is now mere matter of history, and beyond dispute. The old Jewish Scriptures, however despised by Colensites and the modern mind-worshippers, did certainly foretell with marvellous accuracy the events in the life of our Saviour. The very Jews who hated and at last crucified Him were themselves the agents of this remarkable fulfilment; and, if all the past is so well attested, can we hesitate as to the future? Can we neglect what is written of "things to come to pass hereafter" in the last days, and written by God for *our* especial admonition, upon whom the ends of the world are come? If we fail to understand what we read, it is not because the words of the saying of the book of prophecy are sealed, but because we are not prayerful enough, nor simple enough, nor earnest in our inquiry what the mind of the Spirit did signify.

If the wonderful facts embodied in this work shall prove convincing testimony to any mind of the reality of Bible revelation—if in this sceptical age, when horrible doubts are dispersed broadcast by the great enemy over God's heritage, these pages shall unfold to any reader the great truth that prophecy is indeed the testimony of Jesus, then will the object of my labour be fully attained, and God's Name be glorified.

The evidence which I have accumulated is specially worthy of attention from the fact that it is gathered from such a variety of sources, all bearing directly on one point. Priests, kings, rulers, statesmen, orators, men of science, denizens of commerce, the press in all countries, and the various peoples themselves, furnish me corroborative testimony that can scarcely be mistaken. An immense and intensely human effort is being made to give to the world that which Christian revelation says the Gospel or the presence of Christ only can bestow. It is man's substitute for Christianity, verily, that is uprearing itself on every side; and the full persuasion of this which impels me to make some humble efforts to induce my countrymen to withhold their sanction and support from a system which, however plausible in its aspects, must be offensive to God our Father, and hurtful to the best interests of the human race. I have strung together, as it were, the sources of information, and such an array of witnesses should make it plain to the most thoughtless, that a great crisis is at hand :—

EMPEROR NAPOLEON III.
 PRINCE NAPOLEON.
 DUKE DE PERSIGNY.
 MARSHAL FOREY.
 MARSHAL MAGNAN.
 M. DE MONTALEMBERT.
 M. DE TOCQUEVILLE.
 M. FORCADE.
 M. LAFOND DE ST. MUR.
 M. MASSABRIAN.
 M. JULES FAVRE.
 M. ROULAND.
 M. PROUDHON.
 M. PIETRI.
 M. ISAAC PERRIERE.
 M. CHEVALIER.
 M. PERUGGI.
 GEORGE SAND.
 M. EUGENE.
 M. GIRARDIN.
 BISHOP OF OXFORD.
 ARCHDEACON OF MIDDLESEX.
 BISHOP OF LICHFIELD.
 MANIFESTO OF PROGRESSISTA
 PARTY IN SPAIN.
 TIMES NEWSPAPER.
 SATURDAY REVIEW.
 DAILY TELEGRAPH.
 STANDARD.
 SUNDAY TIMES.
 UNITARIAN HERALD.
 MONITEUR.
 LE TEMPS.

OPINION NATIONALE.
 LA PRESSE.
 CZAS.
 LE MONDE.
 BEECHER'S POLITICAL ATHEISM.
 NEWTON ON THE APOCALYPSE.
 L. NAPOLEON'S JULIUS CÆSAR,
 PREF.
 NEW YORK INDEPENDENT.
 SCOTT'S LIFE OF BONAPARTE.
 KETT ON PROPHECY.
 VICTOR EMMANUEL.
 BARON RICABOLI.
 SIGNOR FARINI.
 GARIBALDI.
 POPE PIUS IX.
 CARDINAL ANTONELLI.
 CARDINAL WISEMAN.
 CARDINAL RAUSCHER.
 REV. DR. CULLEN.
 BISHOP OF ORLEANS.
 FATHER LACORDAIRE.
 SOCIETY OF JESUITS.
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MR. MERRIFIELD.
DR. LANCASTER.
SIR C. CRESSWELL.
PEACE SOCIETY.
REV. F. D. MAURICE.

Adhering to the plan which I have followed on previous occasions, I shall advance no opinion without a sound historical basis, and, at the risk of occasional abruptness, shall give the identical quotations rather than incur any danger of weakening the evidence by a process of absorption. I purpose treating the important subject likewise with progressive regularity—first dealing with the Scriptural predictions, and ascertaining their most authentic and literal import, and, secondly, comparing the prophecies with those facts in history which I believe correspond accurately thereto.

Some objections were made to portions of my former publication by other students of prophecy, but in no unfriendly spirit. I cannot say their arguments have convinced me, or most gladly would I recant, for I firmly hold by truth as infinitely preferable to any mere personal opinion. What advantage can ever follow from pursuing an erroneous path? What good result from the nourishing of a fond delusion?

The *title* of my last work, "The Speaking Image," particularly offended some, and not unnaturally perhaps, since it implied a view of the subject altogether different from that commonly received; but, although a few years have since gone by, and most important events of an evidently prophetic character have transpired, I see no reason to alter my opinions, but rather to confirm them.

The personal parallel I then drew between the two Napoleons I shall enforce by a parallel of principles and of purpose in this work, and very strong is my belief that the resurrection Empire of Liberalism, or Napoleonism, is that veritable image or likeness of the Beast which had a wound by a sword and did live, set up through the instrumentality of the two-horned Beast, his successor.

The mysterious "Beast, that was, and is not, and yet is," is declared to be the eighth head, the one who destroys the Harlot

Church, the one who exacts worship and marks his adherents with a mysterious name or number, and this is the two-horned Beast, his number being 666.

I cannot forbear noticing, likewise, the very cool manner in which some writers on prophecy have employed the ideas,—yea, the very words of my last work, without any acknowledgment. It is not fair to the readers of prophetic works to withhold the sources of information, for on such an important topic too much candour, truthfulness, and sincerity cannot be practised.

The patient Bible-loving student is the best judge of the soundness of any scheme of prophetic interpretation; and it is because many of those presented to the public are mistifying and unsatisfactory that the subject generally is so little esteemed. How very strange it seems to be told by Christian brethren that you incur danger of mental aberration from the study of prophecy! And whence comes so singular a notion, if not from the tremendous abuse of the Apocalyptic Scriptures, and a persistence in methods of private exposition?

Prophecy is public history *foretold* to the Church for its encouragement and edification, and I trust its consideration in these pages will prove a blessing to many.

LONDON, 31st December, 1865.

ANOMIA.

PART I.

WHAT THE BIBLE SAYS OF ANTICHRIST AND THE ANTICHRISTIAN APOSTACY.

THE first step to be taken in the pursuit of our inquiry is to ascertain what the Bible itself unfolds concerning the signs of these last days in which we are presumably living ; and if, by God's help and a prayerful comparison of one Scripture with another, we can but discover the true aim of their teaching, and the simple meaning of the symbols employed, there will be little danger of rushing into such wild and extravagant opinions as encumber, and disgrace, so many works on this truly grand subject.

The principal prophecies of Holy Scripture which relate the signs that are to precede the second advent of Messiah, may be found, I apprehend, in the writings of Daniel ; of St. John, in his Apocalypse ; of St. Paul, in his Epistles to Timothy and the Thessalonians ; in the General Epistles of St. Peter, St. John, and St. Jude, besides those highly significant statements of our blessed Master Himself in the Gospels, and the more remote testimony of the old Prophets, and of King David in the Psalms.

I shall first pass in brief review those *entire* chapters which are devoted, I may say exclusively, to the contemplation of man's last apostacy, and afterwards group the more general characteristics of Antichristianity, and its representative hero (as revealed in the Epistles and elsewhere), in a tabular form, which

will not only exhibit in one view the harmony existing amongst the various writers, and thereby strengthen the evidence, but likewise enable me to confine my observations within narrower limits than a separate treatment of each passage would admit.

The reader will here greatly facilitate his comprehension of this work by carefully looking over the

SECOND EPISTLE TO THE THESSALONIANS, CHAPTER II.,

for this letter of St. Paul is doubtless the least obscure of all Bible teaching concerning Antichrist and the Antichristian principles, and will best serve as an introduction to the other and kindred prophecies. It furnishes a grand, yet distinct, outline of the whole subject; and, although very many learned men have commented upon this chapter, I shall not hesitate to offer a rendering rather different from that most usually adopted, basing my apparent presumption upon the primary and more simple signification of the Greek word *ανωμος* (*anomos*), the very pivot, so to speak, upon which the Apostle's teaching turns.

St. Paul first informs his charge that the second advent would not happen until an amazing and outrageous apostacy had become prevalent in the world—an apostacy involving the successful manifestation of a mass of *lawless* and *mysterious* principles, so delusive in their features as to attract the unregenerate and ensnare them, yet in God's sight a *lie*. They were working like a poisonous ferment in the Apostle's own day, but some opposing system held them in check and delayed their full development. Indeed, if my view of the final apostacy be correct, these same principles have ever existed since man's fall, have once before, in the earlier ages of our sad history, culminated to destruction, and are again destined to mature and usher in the final collapse of things perishable and sinful.

These apostate principles were likewise to be personified in an individual man, "the lawless one," whose characteristics as specified by the great Apostle are in perfect harmony with other portions of the Divine Word. The *principles* first show themselves, and afterwards the *person* who should direct them to mis-

chievous ends—who should organise them, in fact, and stand conspicuously forward as their avowed champion until destroyed by the Lord Himself from heaven.

It is not often that the sense of Scripture is really darkened by translation, and for the most part it is easy to discover the true interpretation which underlies any mere verbal defect ; but the reference to Antichrist and the system he personifies in this Epistle, as it exists in the English version, appears to be a departure from the simplicity of the original text, and demands closer investigation. St. Paul terms Antichrist *ὁ ἀνομος* (the lawless one) ; our translation styles him “that wicked one,” which is an expression of far more general import than the Greek word appears in this passage to justify, and consequently less likely to guide the Church in her identification of the person signified. The Antichristian principles are likewise prefigured by the same Greek word, “*μυστηριον της ανομιας*” (mystery of lawlessness), which our translators have rendered “mystery of iniquity,” a description so vague as to be applicable to any system at variance with revealed truth, and making anything like a fixed interpretation of the Apostle’s words impossible.

I am aware that this same Greek word is used frequently in the Scripture to denote wickedness and iniquity in general, but in those passages where it is so employed the context does not require, as in this chapter, any fixed application ; whilst it is equally true that the Apostle had a *definite* system and person in his mind when he adopted the words *ἀνομος* (*anomos*) and *ἀνομιας* (*anomias*) in this Epistle, for without some such positive meaning his teaching could never with any clearness or certainty receive elucidation from history. I may add also that this very word (*ἀνόμοιος*) is used in the New Testament, in 1 Tim. i. 9, in a sense exactly similar to that which evidently belongs to it in this chapter ; and therefore the Apostle’s message to the Thessalonian Church is immensely simplified by translating *ἀνομος* after its primary sense, *a. neg.* and *νομος*, law (or lawless), and we thus gain such a full and *distinct* picture of the great evil that it cannot be so impossible, as some imagine, to recognise the mighty

mischief to which, in the spirit of prophecy, the Apostle pointedly referred.

It cannot be Popery, for by no play of the imagination can that power be termed *lawless* which sits enthroned, as it were, by Divine right, and claims the implicit obedience of all peoples.

It cannot be Popery, since that system was never individualised in *one* person or dynasty, as is clearly stated to be the case with the last apostacy.

It cannot be Popery, for the hindering power (doubtless imperial or kingly sway) did not perish with the rise of that ecclesiastical government, but rather afforded it protection and support for years after it was established. It was not in very truth taken out of the way of Popery—words which unmistakeably imply a succumbing to force.

It cannot be Popery, for neither that system nor its chiefs are exalted above *all* that is *called* God, nor does it set itself "*against all worship*,"* for it upholds and nourishes a religion which, so far as pomp and ordinances are concerned, has never been equalled.

It cannot be Popery, inasmuch as we are actual witnesses to the decay of its influence and the gradual wasting of its power, whereas the last apostacy is triumphant until destroyed by the Lord from heaven, and, in its exaltation above all that is *called* God, is the principal agent of the Great Harlot's destruction.

Briefly, I consider Democracy, or rather Democracy crowned, to be the apostacy intimated by St. Paul, for it embraces of necessity a mass of the most incoherent and contradictory principles emphatically *lawless*, and possesses every essential characteristic of the evil so *minutely* sketched in the Scriptures. Two great principles are now striving for the mastery, one termed "Divine right" and the other "Popular right," the former having for its basis a firm belief in the providence of God, a heaven-born principle permeating man's life on earth, prompting obedience in infancy and childhood to parents and tutors, and evidencing itself in after years by respect for all in authority, recognising

* The original Greek of verse 4 of the chapter now under consideration is faithfully rendered in this manner.

the king and his subordinates as the ministers of God. It is fruitful in peace and good order, ever trusting an *Almighty* arm to help them to right who suffer wrong. The basis of democratic or popular right, so called, is, on the contrary, an utter abnegation of God and an assumption of power by the masses, or their representative heroes, without regard for religion, or any belief in God's superintending rule and mercy, and in this sense is eminently lawless and Antichristian, being especially fertile in disobedience to parents, disrespect to authorities, and a speaking evil of dignities.

These two antagonistic principles have been arrayed against each other from immemorial times, although never with any permanent success to the latter until, personified in the Bonapartes, the universal suffrage dogma has triumphed over kingly supremacy, and organised itself, under the guidance of that mysterious dynasty, into a tremendous, and now, alas ! irresistible power.

Daniel's vision of the four kingdoms appears distinctly to intimate this final triumph of peoples over kings, in the words concerning the divided fourth kingdom, "part of iron and part of clay." "And whereas thou sawest iron mixed with *miry** clay, they shall mingle themselves with the seed of men : " the kings would descend, as it were, from the high vantage-ground of "Divine right," and proclaim themselves of the people, or mingle the power from above (as iron) with the power from below (as miry clay) ; and who can deny that this very transaction in the world's history is now being enacted before our eyes ? Imperial or kingly power hindered in St. Paul's time, as it always hitherto has done, the development of democracy, surreptitiously called *Liberalism* ; and the imperial crownship of Rome's great empire, based on Divine right, only ceased (as I have elsewhere endeavoured to show†) when democracy triumphed at the first French revolution, and exerted its vast, though long dormant, energies under the direction of Napoleon. The seventh, or

* The wicked are said to be like the troubled sea, whose waters cast up mire and dirt.

† See *Speaking Image*, pages 19 and 20.

democratic, headship then succeeded by force to the imperial titles and splendour, avowing itself to be the "incarnation of Democracy;" but, short-lived, as predicted, and interrupted in its success by a combination of sovereigns, a pause in the onward progress of democracy was secured by the conflict at Waterloo, a battle curiously (I may say almost prophetically) described by a popular writer* as the restoration of Divine right, only, alas! to be succeeded, after a brief interval of repose, by the resurrection seventh, or eighth, head, with the corrupt principles intensified and more universally distributed.

Divine right, or that religious and heaven-born principle of obedience to authority, has kept under the popular ravings of the people of Europe for many centuries, has curbed the restlessness of empirics, and silenced the murmurs of revolutionists; but Divine right, as a principle, is fast disappearing, and the league of the kings made at Vienna early in the century is reduced to waste paper. In some important parts of Europe it has already vanished, and is everywhere being gradually taken out of the way, as said the great Apostle, under the Holy Spirit's guidance, it would be.

Lest any reader fail to realise what is here intended by the term "Democracy," and harbour in consequence a prejudice against the proofs to follow, I would again briefly describe that system to be such a self-assertion of freedom and power by mankind as virtually to set aside the prerogatives of government, whether human or Divine; an impatience of legal restraint, and a worshipping of the individual opinion, which, whilst developing all kinds of contradiction and differences, reduces truth itself to the level of a fable, and practically makes infidels of all who subscribe to such principles in sincerity. Some readers may think that democracy has little to do with religion, and therefore could not be the subject of Apostolic teaching. Indeed, there is a large class of *professing* Christians in our land who try to exclude religion altogether from the Government, from our public schools, and even from politics generally, as though obedience to the commands of Christianity were not required outside their

* Victor Hugo in *Les Misérables*.

church or chapel. Yet I hope in the succeeding pages to convince even these "time-serving" people that the principles of democracy, or modern liberalism, are more glaringly and decidedly Antichristian than any previous moral evil which has afflicted the world. Furthermore, democracy is impersonated by the Napoleons in the most unequivocal manner, being openly avowed by them (see sections on the Person of Antichrist), and another special requirement of St. Paul's teaching is thereby satisfied.

Individuals may be lawless, but, perhaps some reader inquires doubtingly, How can a kingdom be lawless? And if the nations are to apostatise and fall away to Antichrist, there must be some system of law to bind them together. Most certainly, at the first glance, a lawless kingdom does appear an impossibility, for the very existence of a body politic implies subordination of some kind. I apprehend, nevertheless, that there is a sense in which the term *lawless* may be truthfully applied to a political body, and it is unquestionably that identical phase of lawlessness to which St. Paul adverted in his Epistle.

It is against the Lord Jesus Christ, His Divinity, His Laws, His Coming, and His Kingdom, that the final apostacy rages—Satan's effort of despair, in view of his approaching doom; and in this final onslaught he will first endeavour to remove man's inner consciousness by an abrogation, denial, and weakening of all moral and religious obligations; and, secondly, complete the mischief by relaxing the reins of government,—popular right being substituted for Divine right, and such an enlargement of individual liberty accorded as will render crime easy and punishment uncertain.

Another practical form of lawlessness is that rather fashionable system of government termed "expediency," to which modern and democratic statesmen so respectfully bend. It is a policy worthy of our times, and in complete harmony with the principles of liberalism. The greatest possible outrages may be committed by a community or a government which recognises no supreme and abstract principles of justice, and if an individual believes in his own sovereignty, and palliates his sins on the ground of ex-

pediency, he is lawless. Even the Almighty God is represented to us as ever upholding those immutable principles on which His universal government is based; but Satan has obtained such a sway in the world that poor weak humanity, discarding all the testimony of the past and the warning of revelation as to the future, comes forward to propound the dogma of its own sovereignty. At the awful moment of this world's dissolution, and when man should the more firmly and faithfully grasp the hand of God, he lets it go.

From the fact that Paul alludes to the principles of the last apostacy as being in operation in his day, we ought to be able to discover some traces of its actual existence in the history of the early Church as given in the New Testament. St. John specifies one feature of the apostacy, the denial of Christ's Divinity, as being a mark of the spirit of Antichrist, "whereof," he adds, "you have heard that it should come, and *even now* already is it in the world." The express teaching in the New Testament about submission to authority is also emphatic as to the existence even then of a democratic sentiment of rebellion, and religious dissensions and separations are mentioned and condemned. Gross social sins had also crept in under the pretence of liberty (1 Corinthians v.); covetousness was prevalent (witness the case of Ananias and Sapphira); and these are just the identical features of that last-predicted apostacy to which our own times bear so remarkable an analogy.

Since I concluded my inquiry into the exact meaning of the words used by St. Paul in this letter to the Thessalonians, I have alighted upon a volume which adopts the same method of interpretation. In Conybeare and Howson's *Life and Epistles of that great saint* I find a translation from which I cannot forbear transcribing some portion:—

Let no one deceive you by any means, for before that day the falling away must first have come, and the man of sin be revealed, the son of perdition, who opposes himself and exalts himself against all that is called God, and *against all worship*, &c. For the mystery of lawlessness is already working; only he who now hinders will hinder till he be taken out of the way, and then the lawless one will be revealed, &c.

St. Peter, at the conclusion of his Second Epistle, after recounting the signs and other particulars relating to the last apostacy, warns his hearers thus :—"Seeing ye know these things before, beware lest ye also, being led away [or snatched away] with the error of the wicked [or, as it might be rendered, the delusion of the impious or lawless], fall from your own steadfastness."

REVELATION XIII.

I would further solicit the reader's attention to a chapter in the Revelation of St. John (the 13th), which, as I believe, is also exclusively devoted to the consideration of Antichrist, embracing both stages of his development ; and, although necessarily rather enigmatical from being written in symbol, is yet sufficiently comprehensible in the light furnished by a prominent page of modern history. This chapter has been much abused, and *mystically* applied to the Pope and Popery, by many of our leading commentators on prophecy, without, as I think, adhering even to the most obvious principles of interpretation.

It is quite evident that the Roman Power is the subject of this prophecy, for seven heads and ten horns are emblems applicable to none other kingdom than the fourth that was to arise and overshadow the world ; but the particular phase of the Iron Empire here portrayed cannot be so positively affirmed. From amongst the nations typified by the sea (which is elsewhere described as "peoples, and multitudes, and nations, and tongues") a power is seen by the veteran Apostle to arise, and it is the Roman Empire again, but clearly under a new aspect. The horns are crowned, in lieu of the heads, and take precedence of them, yet the heads still play an important part in the mighty drama, and have blasphemous titles.

History synchronises fully with this vision, for after the Empire was divided amongst the several independent kings or princes, the Emperor still ruled, in a measure, as the chief of a kingly confederacy, and possessed that proud and semi-blasphemous distinction, "Emperor of the *most Holy* Roman Empire."

The vision then proceeds, and narrates the wounding to death of one of the heads, which must be either the sixth or seventh, for five of them had departed when St. John received the prophecy. I think the former, and that the healing of the wound ushered in the seventh or last form of government, based on universal suffrage, and personified by Napoleon Bonaparte ; and the monarch of confederate Rome, whom Napoleon's schemes displaced, did actually abdicate, in a public manner, the title I have already mentioned. The characteristics of the succeeding or seventh headship, are warlike in the extreme, and violent animosity to the Church is manifested, but the actual period of its triumph is limited to forty-two months, and I see no reason for departing from the literal period mentioned, although many prefer extending the reign of this Beast to 1260 years, the number of days in forty-two months, forgetting the marked allusions to an individual in this and other portions of the Bible, who could not exist for such a lengthened period, and following a method of interpretation which to me was always incomprehensible.

The Reign of Terror, so called, during which the revolutionary government of France triumphed over religion, and, in a measure, annihilated it, may be the short period here signified, and three years and a half was about, if not precisely, the time of its duration. After success comes captivity, and military destruction falls upon the head of the Beast, to reward the patience of the godly; and here I need scarcely do more than just hint how exactly the facts fit the prophecy, if our previous deductions are sound. The revolutionary and infidel government perished at Waterloo; its system was everywhere abolished; its chief sent into captivity to die; and the kings and princes whom it had dethroned were restored to their full rights and privileges.

At the 11th verse of this chapter another power is described as rising up, which I believe to be a resurrection of the one previously destroyed. It is in one sense independent of the Roman Empire, being neither one of the seven heads nor ten horns, and yet exercises all the power of the first Beast; so far distinct as not to be reckoned either a head or a horn, yet so

intimately connected as to be described in the 17th chapter as an eighth head, and of the seven, and both these chapters envelope the Beast with great mystery, laying particular emphasis upon his personality. His actual power is limited to the earth, from whence his government originated ; but his moral influence is represented as extending over the nations by voluntary association. The very emblems employed to describe him are suggestive of diplomatic rather than warlike prowess—"two horns like a lamb ;" but his voice is declared to be preeminently majestic and decisive as to authority.

I do not wish in this place to anticipate the explanations which will find their proper order in succeeding pages, but will close my observations on this chapter with the declaration that Louis Napoleon Bonaparte, in his person, government, schemes, and name, most remarkably fulfils all that is here ascribed to the Beast with two horns.*

DANIEL VII. 8 TO 11, AND 20 TO 26.

Daniel's prophecy of the little horn corresponds very closely with St. John's account of the seventh and eighth heads of the Beast in the 13th and 17th chapters of his Apocalypse ; and, without dogmatising, I may say that, according to present light, I regard these powers as identical.

An objection might be urged on the assumption that heads and horns are distinctive symbols and should not be confused ; but it so happens that, whilst there can be no doubt as to the *general* identity of the fourth Beast of Daniel's 7th chapter, and the powers described in St. John's 13th and 17th chapters yet the details greatly vary. Daniel's Beast or power is pictured with ten horns, and another little horn not sufficiently developed, or established, to make it rank with the ten—in fact, ten kings or kingdoms united, nominally at least, and one other government which suddenly starts up, to their amazement.

* See also *Speaking Image*.

St. John's Beast, on the other hand, has, in addition to the ten horns, or *crowned* kingdoms, several heads, two of which, at any rate, exist coterminously with the horns, and one of them may be this little horn of Daniel, the apparent anomaly being made intelligible enough by the light which shines through fulfillment. With Daniel the mysterious king is an additional horn, and with St. John an additional *head*.

Regarded from one aspect, this mysterious power may be faithfully characterised by the horn symbol, and from some other point the head may more fitly represent it ; but, whatever discrepancies some may fancy they discover in the mere symbols employed by these two inspired proclaimers of things to come to pass hereafter, we shall find by comparison that essentially the little horn and seventh head, with its resurrection eighth head, are but one and the same power or government.

DANIEL.

The horn is *little*, or small, indicative of brief existence, the size of a horn in animals being a great proof of their age. It does not measure the *extent* of the power, since that is described as immense.*

The horn has a mouth speaking very great things.

Wars with the saints and prevails against them.

They (the saints) are said to be given into his hands for a time, times, and a divided time = three and a half times, or years.

Speaks against the Most High.

His dominion is consumed and destroyed, and the saints possess it.

ST. JOHN.

The seventh head is short-lived (Chap. xvii. verse 10), or continues a short space ; and the eighth, or raised seventh, can scarcely be in existence for any great length of time, since the reign of one monarch completes its power likewise.

The seventh head has a mouth speaking great things and blasphemies. The resurrection seventh head also speaks like a dragon.

Wars with the saints, and overcomes them.

Triumphs completely for the space of forty-two months = three and a half literal years (since the Church could not endure a complete collapse for 1260 years).

Blasphemes God.

The saints eventually triumph over him, and he goeth into perdition.

* I acknowledge my extreme obligation for this idea to a little work on Prophecy, by Granville Penn, published in 1814 ; and, although the author is probably not now amongst us, it is equally right to trace all original thought as far as possible to its source.

There are also a few other features specified by Daniel which are of vast importance, as they furnish lucid proof that the method of interpretation adopted is very much in harmony with the vision itself.

First, then, the prophet particularises a personality in the power—eyes like the eyes of a man; and the reader will scarcely forget the somewhat similar allusion to personality by the veteran apostle in Patmos, when, speaking of the Beast's number, he describes it as the name of a man.

Secondly, this power, or horn, differs materially from the other horns, and in proof of that difference endeavours to change time and laws. So the French revolutionary government, which I regard as the seventh and short-lived head, inaugurated a new power very diverse from the other powers which previously existed, and which all reasonable men then regarded as the ten horns or divisions of the Roman Empire. The new system fought specially against religion in all its forms, and aimed its deadliest shafts at the hearts of God's faithful as well as unfaithful people. It anathematised publicly the Saviour of the world, and during its three and a half years' triumph did actually change time and laws, altering the computation of time from weeks to decades, and reversing every old and ancient law it possibly could; and I might further add that change is the essence of all our modern and falsely-called Liberal measures, and our leaders are, by bold steps, advancing towards a realisation of all the so-called triumphs of the French Revolution.

REVELATION XVII.

Possibly this chapter is the clearest of all the Apocalyptic Scriptures, and it certainly explains many of the most puzzling passages.

The Harlot Church (Papal Rome) is described as riding on the Beast (Imperial Rome); and strangely enough it is the eighth head, the mystical Beast that was, and is not, and yet is, which carries the Church in her last moments, and which itself becomes

subsequently her scourge, desolating and wasting her by means of the power of the horns, voluntarily given to the Beast for that very purpose, a power exercised diplomatically and politically rather than by physical force.

The eighth head and his confederated kings make war against the true as well as false faith, thus, as St. Paul predicted, opposing and exalting himself above all that is *called* God, or that is worshipped ; but the Lord's people have this satisfaction, that the Lamb overcomes at last, and they that are with Him are called and chosen and faithful. Every other faith, under the scorching influence of the Antichristian fire, may be obscured, but the true Church will only shine the brighter for the fierceness of the trial.

The chapter so far explains itself that very little comment is needed. It keeps the greatest possible distinction between the Beast and the false Church, thereby exposing a common fallacy of some writers that Popery is symbolized by both "Beast" and "Woman." It specifies as the reason of the woman's destruction the hate which her former friends felt towards her ; it singles out the identical power which is to be the instrument of her ruin ; and, if there be any point not quite beyond controversy, it is simply whether the ten horns are the original ten, or a modified group of kings raised up on the same principles as those professed by the Beast, their leader.

How natural that a Democratic power should hate the government of Rome, the greatest and grossest moral despotism that ever reigned on earth ! But how marvellous that such an event should be foretold even centuries before either one of the combatants had political existence !

TESTIMONY OF THE GOSPELS.

Our blessed Lord's own testimony wonderfully confirms the predictions from the lips of His inspired servants ; and we find it in the Gospels of St. Matthew, St. Mark, and St. Luke. In all these our Saviour first recounts the then coming desolations of Judea

and the Jews, and afterwards alludes in powerful allegory to His second advent and the signs preceding it. The first intimation is given in Matthew xxiv. 29, and, if I am right in interpreting the sun, moon, stars, and heavenly influences therein specified as emblematical of the governments and ruling powers of the world, the picture is one of extreme anarchy, and describes the momentary triumph of lawlessness, to be succeeded by the reign of Immanuel. Perhaps the word *immediately* in the 29th verse may have perplexed some readers, and I am not sure that the Greek adverb *εὐθὺς* is here correctly translated, as it might with equal consistency be rendered "*next in order* after the tribulation of those days," &c. At the same time, I am quite willing to admit that, in a sense, the interval of time elapsing between the destruction of Jerusalem and the last days would not altogether stultify the use of the word "*immediately*."

St. Mark's account of our Lord's saying, in chap. xiii. 24 to 27, rather confirms this view of the word *Εὐθὺς*, for he says, "In those days, after that tribulation," which will admit of almost any interval of time between the two events.

St. Luke's report in chap. xxi. 25 and 26 still further corroborates the idea of an interval, and distinctly specifies the treading down of Jerusalem *until the times of the Gentiles should be fulfilled*; after which come the signs of the last days, even more descriptive of democratic violence and the general disruption of governments than is contained in the statements of the other Evangelists :—

And there shall be signs in the sun, and in the moon, and in the stars ; and upon the earth distress of nations, with perplexity ; the sea and the waves roaring ; men's hearts failing them for fear, and for looking after those things which are coming on the earth : for the powers of the heavens shall be shaken.

Such is the powerful and soul-stirring picture of the desolations which are commonly regarded as metaphorical representations of civil and general commotion.

From the very earliest times the heavenly bodies have been used as emblems of those individuals who, by their powers, in-

nate or derived, have stood high in the estimation of their fellows. The heathen gods and goddesses, as all well know, were named after the sun, moon, and stars, and the Bible confirms the use of such allegories in a great multitude of passages, too familiar to need repetition in these pages. I may add, likewise, that the employment of such metaphors is philosophically correct; for what can be more suggestive of governments and governors than those wondrous orbs which regulate the seasons for us, providing summer and winter, seed-time and harvest, day and night, with due order and regularity?

Furthermore, the great masses of the people are symbolised by the sea, and those crafty men who succeed in winning their confidence, and use it for their own selfish purposes are termed waves. The great ocean when it heaves to and fro does throw to its surface mighty waves, which react again on the mass below: so when multitudes of the people are moved with fury, or swayed by passion, demagogues are thrown to the surface of society, whose wild frenzies scatter desolation on every side.

St. Jude, in particularising the demagogues of the *last days*, employs this very figure with immense effect. He calls them "raging waves of the sea, foaming out their own shame," which might be interpreted, "raging leaders of the people, teaching perverse and shameful things." He also describes them as "wandering stars," as though men who had forsaken their proper place in the political firmament to grasp a higher throne, influenced by Balaam's sin—the love of honour and money.

It was in answer to a simple question ("Tell us") that our Master gave the account of His second advent. It was not to be at the destruction of Jerusalem, for so He warned them (Matthew xxiv. 23), and not until Israel had been scattered and sifted, and the times of the Gentiles fulfilled, but after these events one great and universal sign should be forthcoming—the extinguishing of the lights in the political and religious heavens. The powers that be would be destroyed, and the multitude roar for power and authority.

To the person of Antichrist also our Saviour made a positive

ANOMIA.

17

Despisers of those that are good.—2 Timothy iii. 3.

They

Lovers of their own selves, *covetous* (money-lovers).—2 Timothy iii. 2.

And re-
reward.

Having
of advantage.

For men shall be disobedient to parents, incontinent.—2 Timothy iii. 2, 3.

What
those things

Forbidding to marry.—1 Timothy iv. 3.

Without natural affection.—2 Timothy iii. 3.

allusion in those ever memorable words—"When another shall come in his own name, him ye [specially addressing the Jews] will receive;" and this somewhat confirms my view of the two-horned beast being the Antichrist, for peculiar stress is laid on his name. See Revelation xiii. 17.

Besides the chapters thus devoted specially to the consideration of man's last apostacy, there are many direct statements in the Epistles which, without figure or metaphor, reveal to us in plain language the great events which are to usher in the dawn of redemption to an afflicted world.

As already intimated, I have made the annexed tabular arrangement of Apostolic testimony in order to exhibit at a glance the perfect correspondence existing amongst the different writers. That they all refer to the same principles is palpably evident, and, as to the times, they are emphatically and repeatedly styled the *last days*, the *last times*, the *latter times*; and if I had to adopt one word expressive of the state of things implied in these plain predictions, I should select that used in the Epistle to the Thessalonians (*ανωμα*), lawlessness.

In religion there are to be heaps of sects and separations, consequent upon the indulgence of individual fancies or opinions, termed lusts. Scoffing and blasphemy are to abound, coupled with denials of the Divinity of the Lord Jesus and of His second coming. The real followers of the Lamb are to be hated and despised, and demon or hero worship is to be revived. Moreover, the consciences of these false religionists or atheists are said to be seared, deluded judicially by God, a feature not to be overlooked in these days of the vaunted *rights* of conscience.

In politics the same folk are described as rabid demagogues, presumptuous, self-willed, despisers of government; indeed, they are said to be traitorous and boasting men, falsely accusing or misrepresenting their opponents. They are mighty talkers, seducing mankind by their great words, and promising them *liberty*, only, as God tells us, that they may enrich themselves and make slaves of their hearers. The honour they covet is that which cometh from man only, testifying to the cause as well as consequence of their

infidelity. They allure by pandering to human lust and covetousness.

The social aspect of these perilous times is likewise depicted, and the fifth, seventh, and tenth Commandments are to be openly violated, as well as the sixth and eighth.

This is doubtless the best place to introduce a few remarks as to the nature of that apostacy which the Apostles were thus permitted to foretell—not, I apprehend, an apostacy from the pure faith of Jesus to a false one, but an apostacy from religion altogether. Many of old regarded the Roman Catholic Church as the latter-day apostacy, and many of the modern school still cling to that belief with a pertinacity which, in the face of living proofs to the contrary, is perfectly marvellous. The nature of the apostacy evidently intended by the Apostles is just that described in the first chapter of Romans, which is an utter abnegation of the Supreme Being, as revealed in the Bible, in respect to any acknowledgment of His will or obedience to His commands. I think also we may infer (read verses 18 to 23 of the chapter) that, from disliking the truth, the people therein described proceeded to question its existence, excused themselves on the delusive plea that truth was not to be discovered, and, hugging the self-deception, fancied themselves especially wise.

God eventually gave up these same apostates to the power of the enemy, with results awful to contemplate; and, singularly enough, the category of evils is mainly identical with the list of predicted sins pertaining to the *final* apostacy, which is satisfactory proof to my own mind that the first chapter of Romans may be read in the light of the present age, as well as in that of the past.

Thus we have the following list of sins enumerated as belonging to both the apostacies:—

ANCIENT APOSTACY.

Covetousness.—Rom. i. 29.

Whisperers.—Rom. i. 29.

Backbiters.—Rom. i. 30.

Haters of God.—Rom. i. 30.

FINAL APOSTACY.

Covetous practices.

2 Peter ii. 14.

False accusers.—2 Tim. iii. 2.

Denying the only Lord God.

Jude 4.

UNITED TESTIMONY

DANIEL.

And the king shall do according to his will ; and he shall exalt himself, and magnify himself *above every god*, and shall speak marvellous things against the God of gods.—Daniel xi. 36.

Neither shall he regard the God of his fathers, nor regard any god ; for he shall magnify himself *above all*.—Daniel xi. 37.

And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change time and laws.—Daniel vii. 25.

And they shall be given into his hands until a time and times and the dividing of time.—Daniel vii. 25.

He shall come in peaceably and destroy the kingdom by flatteries.—Daniel xi. 21.

He shall honour the god of munitions of war.—Daniel xi. 38.

And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain ; yet he shall come to his end, and none shall help him.—Daniel xi. 45.

ER.

And that man of perdition ; who *above all that is* shipped ; so the temple of God, as Ionians ii. 3, 4.

And then shall
—2 Thessalonians

Even him who
ing of Satan will
lying wonders, and
unrighteousness
salonians ii. 9.

his own name, him
B.

Whom the
spirit of his mouth
ness of his coming

Proud.—Rom. i. 30.	Proud.—2 Tim. iii. 2.
Boasters.—Rom. i. 30.	Boasters.—2 Tim. iii. 2.
Disobedient to parents.	Disobedient to parents.
Rom. i. 31.	2 Tim. iii. 2.
Covenant-breakers.—Rom. i. 31.	Truce breakers.—2 Tim. iii. 3.
Without natural affection.	Without natural affection.
Rom. i. 31.	2 Tim. iii. 3.
Full of envy.—Rom. i. 29.	Murmurers.—Jude 16.
Murder.—Rom. i. 29.	Gone in the way of Cain.
	Jude 11.
Implacable.—Rom. i. 31.	Fierce.—2 Tim. iii. 3.
Unmerciful.—Rom. i. 31.	

The united testimony concerning the person of Antichrist is also well worthy of attention, his characteristics being in strict harmony with the principles, and the people, he is to personify (see annexed table).

In discarding all lawful and godly restraints, democracy struggles at first to conduct its own affairs without any chief, but, experiencing the hopeless nature of such efforts, they select a *man* to be at their head—their chosen representative, the embodiment or incarnation of their principles—and by his instrumentality seek to consolidate the infamous system and secure its triumph. Refusing Christ, they embrace Antichrist, and the Scripture gives no uncertain sound as to the mission and character of this person.

The true King Messiah discarded, because He requires holiness of heart and life, self-denial, and the practice of all Christian virtues, the false King Messiah is worshipped, because he, in obedience to the behests of those from whom he derives his authority, “legislates for infirmities,” legalises lusts, facilitates crime, and, under the guise of benevolence, tolerates villany. He will be in the place of God to the apostate world. Scripturally he is the two-horned Beast—“the Beast that was, and is not, and yet is”—the Beast that confederates with the ten kings (the kings of the earth) to destroy the Harlot Church (the mystical Babylon) and all other systems of religion—the Beast that makes an image of his predecessor’s government, and exacts worship from mankind, that marks his adherents, and whose name is the number 666—the Beast that evidences his chief influence *after*

the destruction of Babylon the Great. I know many prophetic students persistently affirm the two-horned Beast to be Popery, but such a view will not tally at all with the teaching of Scripture, for the second angel of the fourteenth chapter of the Apocalypse proclaims, and rejoices over, the fall of Popery, whilst the *third* angel follows with his warning against the *worship*, the *image*, and the *mark of the Beast*, and this *is* the Beast with two horns, the lawless one who opposeth and exalteth himself above all that is *called* God, and against all worship but that of humanity, personified in himself.

As to the kingdom of Antichrist, the domain over which the mock Messiah is to exercise his mysterious functions, even that is declared in the Divine pages ; and, first of all, we read in Revelations xiii: of ten kings who receive power contemporaneously with the Beast, and who voluntarily yield up the chief prerogative of government to the man who exalts himself.

These ten kings are very plainly described in Daniel as the divided parts of the old Roman Empire ; but it may be presumed either that there is a secondary fulfilment of this prophecy to take place (which is rather supported by the fact of a change of mind towards the ecclesiastical system with which they committed whoredom), or that the divisions already in existence for some centuries are but the preparatory convulsions and throes of political exigency, which are to issue finally in ten distinct kingdoms under the presidency of the Man of Sin.

Any little difficulty which may surround this tenfold division is not sufficient to obscure the plain statement that ten kingdoms out of the Roman earth are to bear allegiance to the principles and person of Antichrist.

In another chapter of the wonderful revelation of things to take place hereafter, the power of Antichrist in his first development is described as being over all kindreds, and tongues, and nations ; and inasmuch as Antichrist, in his revived or resurrection state, still exercises all the power of his previous short-lived existence, we may conclude that the corrupting system will spread even to the ends of the earth, and the lawless one may for

a brief while succeed in establishing himself on a throne of universal moral dominion, forestalling thus in mockery the universal empire of the God-Man, and arrogating to himself that title which of all others is the exclusive right of Immanuel, "the desire of all nations."

The prophet Habakkuk is supposed to be alluding to the great Antichrist where he predicts of one "who enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people." Habakkuk ii. 5.

It must be remembered that European Christendom is the chief scene of the last-day tumult and apostacy, and that, if the power of Antichrist extend no further, the language of the vision will be amply fulfilled. Yet we may expect to find the insinuating principles of the Man of Sin extend to nations and kingdoms bordering on Europe, if they do not penetrate into remoter lands.

Then there is the seat of the Beast, the centre or capital of the kingdom, a city spiritually like Sodom and Egypt, where our Lord was mystically crucified and His witnesses slain.

Of course, if I am correct as to the principles and person of Antichrist, there will be little difficulty in discovering the seat where the latter sits enthroned and issues his mandates, and facts should be and are forthcoming in support of my proposition.

In concluding the inquiry as to what the Scriptures unfold concerning Antichrist and Antichristianity, I wish to place the true and false systems in juxtaposition, in order to justify the use of the preposition *ἀντί* (*against*), as applied to the evil system, and to prove how positively the one is an antithesis of the other. Christianity is order, truth, and holiness; Antichristianity is derangement, error, and sin: the former a concentration of all that is pure and excellent; the latter an intensification and organisation of wickedness. Neither of these antagonistic systems is new in itself, for the one has ever existed in the Divine Being from all eternity, and the other is the suggestion of that old antagonist, the great enemy of souls, who goeth about seeking whom he may devour.

First we find the strongest contrasts in the principles of the real and mock gospels, as revealed in the Bible.

CHRISTIANITY.

With real Christians all power is from above, all kings rule in God's stead; and so emphatically is this taught that even the hearts of kings are said to be under His rule and governance, and that, as the rivers of waters, He turneth them whithersoever He will.

The real Christian is, or should be, a contented person, denying ungodly and worldly lusts, living soberly and honestly.

The men in whom the vital spark of Christ's religion is kindled, are humble and insufficient of themselves for any good.

A godly man's love is towards himself last, and the very essence of his faith is self-sacrifice. "Whoso will follow me, let him take up his cross and deny himself."

The first commandment with promise in the Christian system is, "Honour thy father and thy mother," &c.

Gratitude is the burden of the song of the redeemed, and all God's saints give thanks unto him, even for afflictions, which work holiness.

All Christians enjoy real liberty, and are counselled to stand fast in that liberty, not using it, however, as a cloak for maliciousness.

Christianity counsels contentment with such things as we have, condemns emulation, and teaches men to esteem others better than themselves.

The principles of Christianity are summed up in the expression "mystery of godliness," which implies righteousness and peace, even "glory to God in the highest, and on earth peace and good will towards men."

ANTICHRISTIANITY.

With the followers of the Antichrist power is from beneath ("vox populi, vox Dei"), and they despise dominion and speak evil of dignities. They are, moreover, called traitors.

The arch-enemies of the Cross, on the other hand, are murmurers, complainers, walking after their own lusts.

The spirit of the opposing apostacy is that of pride, boasting, and blasphemy.

However covered with feigned words the conduct of these abominable conspirators may be, they are at heart lovers of their own selves, and make merchandise of their fellows.

A marked and peculiar temper of the last days is disobedience to parents.

To be unthankful, and consequently unholy, is a marked characteristic of the followers of that man who comes in his own name.

The men of the final apostacy promise themselves and their followers liberty, only, alas! to be used in the service of corruption.

Antichristianity counsels agitation, encourages emulation, and teaches men to esteem themselves as good as others.

The principles of Antichristianity are omnisciently described as the "mystery of lawlessness," which is only an expression for anarchy, misery, and eventual dissolution.

These few illustrations of the divergency of the two systems fast arraying themselves against each other in deadly strife are but the texts, as it were, of unnumbered contrarities.

The government of Antichrist is equally subversive of Christian truth, for he is to change even the computation of time as well as the laws of God, seeking in the blasphemy of his mind to obliterate as far as possible all traces of God's government from the earth.

CHRIST JESUS.

Our Saviour came to fulfil all laws, and to uphold them by his own example.

Christ came to do His Father's will, and to exalt Him that sent Him.

Christ's mission was to build up, preserve, and sustain the Church of God.

Christ is the Son of God.

Christ is the man of sorrows.
Christ is the Righteous One.
Jesus Christ is from above.

ANTICHRIST.

Antichrist destroys the laws, and is emphatically called "the lawless one."

Antichrist does his own will, and exalts himself above all that called God, or that is worshipped.

Antichrist openly makes war with the saints, wears them out, and for a time triumphs over them.

Antichrist is the son of perdition.

Antichrist is the man of sin.
Antichrist is the lawless one.
Antichrist is from beneath.

And as regards the kingdom, Antichrist is said to extend his power over all nations, mocking the Messiah's heritage, to whom the kingdoms of the world really belong.

There is also another sense for the preposition *ἀντὶ*, even that of *substitution*, and the teaching of Scripture makes it tolerably plain that this last effort of Satan will be the substitution of human principles for those of the Gospel.

It was to be mysterious—so like the real thing as to all but deceive the true Christian ; excessively humanitarian in its tendencies ; appealing not to the conscience, but to the grosser passions and desires of our nature ; alluring men through the lusts of the flesh ; material in its aim, dealing with this life, and overlooking that to come ; altogether an apostacy from the great Author and Preserver of our being, a falling away from God.

PART II.

THE ANTICHRISTIAN SYSTEM IN ITS FIRST DEVELOPMENT UNDER THE SEVENTH AND SHORT-LIVED HEAD OF THE APOCALYPTIC WILD BEAST.

"The Beast that was and is not."—Rev. xvii. 8, 11.

"The Beast which had the wound by a sword."—Rev. xiii. 15.

HAVING gathered from the inspired Scripture many clear and unmistakeable predictions of an universal apostacy in the end of time, I feel justified in looking closely at the page of history, so as, if possible, to identify that foretold empire of atheism or lawlessness, and I find, alas ! the substance of these prophetic shadows only too readily, and their lawless features legibly impressed on the predominating principles of our own immediate and most recent epoch. Towards the latter part of the eighteenth century several eminent and notorious characters in France and Germany banded themselves together for the *avowed* purpose of revolutionising the world, and the building up of a political fabric in bold defiance of Jehovah and His laws; and Sir Walter Scott, in his *Life of Bonaparte* (Vol. II. p. 305), marks this terrible conspiracy as without any parallel in the history of man. "The world, for the first time, heard an assembly of men, born and educated in civilisation, and assuming the right to govern one of the finest of the European nations, uplift their united voice to deny the most solemn truth which man's soul receives, and renounce unanimously the belief and worship of a Deity."

The system which these revolutionists sought to establish in Europe and the world at large, I find to correspond in *every*

particular with the statements of Divine truth concerning the last apostacy. It was not only Antichristian in spirit, but its propagators openly manifested their opposition, and enmity, to religion of all kinds by publicly and governmentally proscribing it, the very watchword of its secret emissaries being, "Crush Christ!" It did emphatically rebel against all government and authority, and with an iron determination threw down every throne and altar. Aristocracies were abolished—kings and princes beheaded: so violently did the myrmidons of this horrible plague "despise dominion, and speak evil of dignities." Justice was perverted, morality immolated, and all the worst evils pointed out in the Scriptures were actually and openly perpetrated.

So cautiously and *secretly* was the infamous plan at first prosecuted, and under such seductive disguises, that the nations of Europe were taken by surprise, and well-nigh prostrate before the most utopian of theories. France eagerly embraced the enticing doctrines, and with wild impetuosity her people swept away all that was stable and sober, whether in Church, State, or domestic circle, and, in the unrestrained licence of a *spurious liberty*, found themselves besotted with blasphemy, and tainted with crime, too bitter for pen to describe or heart to imagine.

From France, as from the very heart and centre of the mischief, the new doctrines spread their pernicious and desolating influence, and the other peoples of Europe, only too willing to throw off the mask which had long hidden their moral deformity, hastened to complete the antichristian tragedy, and commenced that struggle with their rulers by which they hoped to grasp the reins of government and authority; invoking, and at the same time receiving, material aid from France, who threw the whole weight of her great and compact empire into the scale on their behalf. The storm then raged over Europe with tumultuous fury, and one remarkable person was chosen to impersonate the new principles, and to be their champion and defender. Under this leader (Napoleon I.) the fight for supremacy continued, and crowned democracy for a time seemed everywhere to triumph; but, as also predicted by God, the system was ultimately over-

come, its incarnate head, as they loved to call him, captured and restrained, and both the principles and the person which threatened such untold misery, and mischief, perished with the sword at the battle of Waterloo. The reader will have doubtless understood that I have been briefly sketching that mysterious and unparalleled outbreak of evil passions, the first French Revolution, and I can now proceed to specify the detailed facts which identify that atheistical scheme as the first development of the Antichristian apostacy which should arise, continue for a *short* space, and then as suddenly disappear.

I do not propose to enlarge on this primary and non-successful effort to establish a great apostacy in the world, as I intend to reserve my leading remarks for that final and triumphant development, also predicted in the Scripture, and under which we are now living. At the same time, for the sake of comparison, and in order to prove how truly the second empire of crowned democracy is a resurrection of the first—a **SPEAKING IMAGE** or likeness of the Beast that had a wound by a sword—and how exactly the opinions and principles of *our* time synchronise with the dogmas of the Revolution of 1789, I shall adopt the same classification and arrangement of facts in this Part as in Part III., where I propose to discuss the revived form of Antichristian error.

I wish the reader particularly to observe that the prophetic scheme, as I understand it, demands this double appearance of the mighty snare, the second development being, in principle, though not in operation, the likeness of the first, or, from *our* point of view, which was also that of St. John in the vision, “the Beast that *was*, and is *not*, and yet *is*.” Part III. of this work will thus be the counterpart of Part II., and the reader may perhaps better comprehend the identity existing by reading consecutively the corresponding subdivisions of both parts.

I also wish the prophetic predictions given at the head of each section to be specially and seriously studied, that the reader may see how truly cotemporaneous history fulfils them, without requiring any of that so-called ingenuity which is commonly attributed to students of prophecy.

RELIGIOUS ASPECTS OF THE ANTICHRISTIAN APOSTACY DURING ITS PRIMARY AND SHORT-LIVED STATE.

THE PROPHECY.

Who opposeth and exalteth himself above all that is called God, and against all worship.—2 Thessalonians ii. 4.

Let us break their bands asunder, and cast away their cords from us.—Psalm ii. 3.

Blasphemers, unholy, despisers of those that are good.—2 Timothy iii. 2, 3.

These be they who separate themselves, sensual, having not the Spirit.—Jude 19.

After their own lusts shall heap to themselves teachers.—2 Timothy iv. 3.

Shall privily bring in damnable heresies, even denying the Lord that bought them.—2 Peter ii. 1.

Denying the only Lord God, and our Lord Jesus Christ.—Jude 4.

And every Spirit that confesseth not that Jesus Christ is come in the flesh is not of God : and this is that *spirit of Antichrist*.—1 John iv. 3.

Giving heed to seducing spirits, and doctrines of demons.—1 Timothy iv. 1.

Lovers of pleasure more than lovers of God.—2 Timothy iii. 4.

THE FULFILMENT.

The most prominent feature of the Liberalism of the first French Revolution was its unmasked hatred of religion, to which the page of history bears ample testimony, and all likewise in strict harmony with the prophetic description of the last day apostacy.

It must be acknowledged that the ideas of infidelity which had long been floating in the world were *FIRST embodied into a practical system of wickedness* by Voltaire, D'Alembert, Frederick II. (King of Prussia), Diderot, and their confederates in iniquity, and that the disciples of this junto first gained the civil power to aid and openly avow adherence to the cause of infidelity.—*Kett*, vol. ii. 123.

It was by small tracts disseminated among the lower orders in every part of France that the great body of the people there was prepared for that most astonishing event, *the public renunciation of the Christian faith*.—*Kett*, vol. ii. 142.

The throne being totally annihilated, it appeared to the philosophers of the school of Hébert that, in totally destroying such *vestiges of religion and public worship* as were still retained by the people of France, there was room for a *splendid triumph of liberal opinions*. It was not enough, they said, for a regenerate nation to have dethroned earthly

kings, unless she stretched out the arm of defiance towards those powers which superstition had represented as reigning over boundless space.—Scott's *Life of Bonaparte*, vol. iii. 304.

This work, the philosophers, as they termed themselves, carried on with such an unlimited and eager zeal as plainly to show that infidelity, as well as divinity, hath its fanaticism. An envenomed *fury against religion and all its doctrines*, a pertinacity in *slandering, ridiculing, and vilifying* all who ventured to oppose their principles, distinguished the correspondents in this celebrated *conspiracy against religion*.—Scott's *Life of Bonaparte*, vol. i. 59.

It was announced to the Convention, October 17th, 1793, that the Bishop of Moulins had officiated in a red bonnet, and with a pike instead of a cross and mitre. *Every external sign of religion was abolished*. The inscription on burying grounds was that "Death is only an eternal sleep."—*Kett*, vol. ii. 238, from *Gentleman's Magazine*, May, 1794.

At this period the phrensy of impiety was carried to the highest degree of absurdity. A most indecent scene was acted in the Convention. Gobet, the Republican Bishop of Paris, with his grand vicars and other unworthy members of the ecclesiastical body, entered the hall, with the constituted authorities, and the ecclesiastics solemnly resigned their functions, and *abjured the Christian religion*. Several of the ecclesiastics, both Catholic and Protestant, who were members of the Convention, resigned at the same time.—*Kett*, vol. ii. 241.

After a victory over the Prussians, in 1792, the French General asked permission of the Assembly to have a Te Deum performed in the camp, and received from the War Minister the following answer, as given in *Kett*, vol. ii. 236 :—

The song of the Marseillois is the Te Deum of the French Republic. Let it be performed by the music of your army, and by the soldiers.

Religion (writes Sir W. Scott, in his comments on these awful times) cannot exist where immorality generally prevails, any more than a light can burn where the air is corrupted ; and, accordingly, *infidelity was so general in France as to predominate in almost every rank of society*.—*Scott*, vol. i. 58.

No system of worship, however pure, found favour with the arch-infidels, for, according to *Kett*, vol. ii. 227—

They made no compromise, no reserve or exception in favour of *any reformed system of Christianity*, such as was actually presented to their view in Protestant countries.

And Sir W. Scott confirms this fact in a striking manner in his *Life of Bonaparte* :—

Unhappily, blinded by self-conceit, heated with the ardour of controversy, gratifying *their literary pride* by becoming members of a league in which kings and princes were included, and procuring

followers by flattering *the vanity of some* and stimulating the *cupidity of others*, the men of the most distinguished parts in France became allied in a sort of anticrusade against Christianity, and, indeed, against religious principles of every kind.—Vol. i. 61.

We have seen the progress of infidelity accelerated with a force that is truly astonishing. No people has escaped a taint from its contagious breath. *Papists and Mahometans, Jews and Christians*, have felt its baneful influence.—*Kett*, vol. ii. 267.

Plunder of the Church revenues, and persecution of the priesthood, consummated the rage of the wicked and apostate nations.

The plunder of the churches produced near £1,350,000 sterling ; and throughout the whole extent of France there no longer remained a sacred vase, not even in the domestic chapels.—*Kett*, vol. ii. 240.

The Assembly had determined that, all prejudices apart, the property of the Church should come under confiscation for the benefit of the nation.—*Scott's Life of Bonaparte*, vol. i. 221.

In November Chaumette moved the Council to declare that if any commotion is stirred up in favour of fanaticism all the clergy shall be imprisoned. (Applauded). And, considering that the people of Paris have declared that they *acknowledge no other worship than that of reason and truth*, the Council resolves—

1st. That all churches and temples of different religions and worship which are known to be in Paris shall be instantly shut.

2ndly. That whatever troubles may ensue in Paris in consequence of religious notions, the priests and *members of the different religions* shall each be particularly responsible.

3rdly. That every person requiring the opening of a church or temple shall be put under arrest as a suspected person, &c. &c.—*Kett*, vol. ii. 240.

On August 26th it was decreed that all ecclesiastics who had not taken the national oath should be transported. The number of these victims were 138 bishops and 64,000 priests of the second order. The month of September was disgraced by a far more sanguinary scene. 7605 persons were inhumanly murdered, and the assassins publicly demanded their wages. Massacres and butcheries were committed in all the prisons and religious houses.—*Kett*, vol. ii. 235.

In different parts of the country many (of the priests) who declined taking the oath were killed at the doors of the churches. In Brittany several are said to have been hunted through the forests.

This was the first example of a whole clergy persecuted by those who publicly professed the same religious faith, and for no other crime than that of sacrificing their interests to their consciences.—*Kett*, vol. ii. 230.

That spirit of hostility to vital faith, disguised under the name of “toleration,” was prevalent even in those early days, and then, as now, found to serve the interests of infidelity most effectually; whilst the quarrels of sectarian fanatics formed an apparently valid excuse for subjecting religion to the civil power.

Infidelity saw clearly how their course (religious discussions) might be directed to guide mankind to her dominions ; and the dissensions that prevailed amongst the numerous sects which sprung from the doctrines of Luther and Calvin unhappily assisted the execution of the design.—*Kett*, vol. ii. 133.

"I see every thing in the brightest colours : I foresee the Jansenists naturally dying off the next year, after having strangled the Jesuits this ; *toleration* established, and fanaticism crushed ; and all this without its being perceived !" He (D'Alembert) smiles at the blinded Parliaments who think they are serving religion, while they are forwarding reason without the least suspicion. He boasts that in Calvin's town (Geneva) there are but a few beggarly fellows who believe in Christ, and particularly exults in the approaching fall of the Church of England.—*Kett on Prophecy*, vol. ii. 168, published 1799.

Thus attacking Heaven itself, an impious sect vilified *all religions*, under a *pretence of toleration*, and permitted *all modes of worship*, in suffering them all to be oppressed. In their room they substituted political irreligion, without comfort for the unfortunate, without morality for the vicious, and without any check for crimes.—*Annual Register*, p. 500, quoted by *Kett*, vol. ii. 242.

Even many of the appointed preachers of the Gospel were betrayed by the terms *practical religion*, *liberality of opinion*, and *general philanthropy*, to deliver moral essays from the pulpit, instead of preaching Christ, and Him crucified. The sublime doctrines of religion were seldom taught, *lest they should offend a brother who differed from their creed*, or lest they should be suspected of a *dogmatical spirit*.—*Kett*, vol. ii. 130-1.

The most gross and flimsy hypocrisy, pretending a regard for *all religions* in turn, as it suits the ambitious views of the conqueror, whilst his object is to subvert every establishment, both civil and religious, is one of the Republican virtues.—*Kett*, vol. ii. 258.

I am aware that the *philosophised toleration* of modern days will readily furnish a specious justification of what they would have esteemed indifference to the interests of religion.—*Kett on Prophecy*, vol. ii. 283.

The chief dogma of the final apostacy—denial of the Divinity of the Lord Jesus—was also common during the short-lived triumph of the principles of 1789, and Socinianism was employed as a useful and artful disguise for this abominable heresy.

The attacks on Christianity did not therefore rise to Deism, which openly disavows the religion of Jesus, but were carried on by the sap of Socinianism, which, professing to believe in Christ, degrades His character, denies Him as the Saviour of the world, as the Atonement of the sins of mankind.—*Kett*, vol. ii. 169.

In this country (England) the doctrines of modern Socinianism were found to be the most effectual means of propagating infidelity, especially among the dissenters. Socinianism is in its principles favourable to republicanism, and has been so found in its history, as indeed has been the case with its near ally, Deism, for the general habit of scepticism

inevitably produces a restless discontent, and a dislike to establishments of every description.—*Kett*, vol. ii. 169.

In the name of God, gracious and merciful, there is no god but God; He has no Son or associate in His Kingdom.—Bonaparte's Proclamation to the Egyptians; *Kett*, vol. ii. 258.

As a natural result or consequence of all this blasphemy and irreligion, the men of that time turned from the holy and true God unto fables. Hero or demon worship was instituted, and other heathenish rites practised in the churches and cathedrals of France.

By the tumultuous applauses of the Convention, Liberty and Equality, and a number of allegorical divinities, were consecrated as objects of worship; and they have since erected a statue and instituted a feast to Ceres.—*Kett*, vol. ii. 242.

On the 11th of November the festival of Reason and Truth was celebrated in the Cathedral of Paris. A woman of infamous character was appointed there to receive the homage which was denied to the Deity.—From *Sun* paper, in *Kett*, vol. ii. 244.

Paris, Nov. 12, 1793. A grand festival dedicated to Reason and Truth was yesterday celebrated in the *ci-devant* Cathedral of Paris. In the middle of this church was erected a mount, and on it a very plain temple, the façade of which bore the following inscription:—"A la Philosophie." Before the gate of this temple were placed the busts of the most celebrated philosophers.—*Sun* paper; *Kett*, vol. ii. 219.

The magnificent Church of St. Geneviève, at Paris, was changed by the National Assembly into a repository for the remains of their great men, or rather into a pagan temple, and as such was aptly distinguished by the name of the Panthéon, with the inscription "*Aux grands hommes la patrie reconnoissante*" on the front, according to a decree proposed by the impious Condorcet. To this temple the remains of Voltaire and Rousseau were conveyed in solemn and magnificent procession. The bones of Voltaire were placed upon the high altar, and incense was offered.—*Kett*, vol. ii. 233.

Not even the Sabbath was spared, so determined were the apostates to insult high Heaven itself, and blot out from human memory, if possible, every association that could recal the people to a sense of their guilt.

The rapid progress of a systematic disregard to the Sabbath, arising partly from misrepresentations of its origin and design, and partly from the growing indifference to the ordinances of religion, &c.—*Kett*, vol. ii. 280.

Oct. 25. A new calendar was proposed and adopted by the Convention, with a view to obliterate remembrance as well as observance of that holy day, which has been from the earliest times consecrated to the exercise of public devotion. Festivals were appointed at stated periods, similar to those which were established in times of idolatry, to the Virtues, to

Genius, to Labour, to Opinion, to Rewards.—*Kett*, vol. ii. 238 ; *Annual Register*, p. 279.

Such was the state of irreligion—yea, gross apostacy, prevailing in the revolutionary days of 1789, and our own modern experience teaches us most completely that Europe is acting that immoral tragedy over again.

Do not, reader, suppose that I have exhausted the evidence which history affords. So far from that, I have only taken the facts which were to be found in books at hand, and these greatly curtailed for want of space. But, if any wish to follow the subject more closely, I can refer them to the almost entire literature of the revolutionary days for proofs, beyond any misapprehension, that in those times violent and open attempts were made to induce mankind utterly to apostatise from God.

POLITICAL ASPECTS OF THE ANTICHRISTIAN APOSTACY DURING ITS PRIMARY AND SHORT-LIVED STATE.

THE PROPHECY.

And there shall be signs in the sun, and in the moon, and in the stars ; and upon the earth distress of nations, with perplexity ; the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth : for the powers of heaven shall be shaken.—*Luke xxi. 25, 26.*

The sun shall be darkened, the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.—*Matthew xxiv. 29.*

Likewise also, these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.—*Jude 8.*

Chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities.—*2 Peter ii. 10.*

While they promise them LIBERTY, they themselves are the servants of corruption.—*2 Peter ii. 19.*

They set their mouth against the heavens, and their tongue walketh through the earth.—*Psalms lxxiii. 9.*

These are raging waves of the sea, foaming out their own shame ; wandering stars ; murmurers, complainers, walking after their own lusts ; and their mouth speaketh great swelling words.—*Jude 13 and 16.*

While they speak great swelling words of vanity, they allure through the lusts of the flesh.—*2 Peter ii. 18.*

For men shall be boasters (self-sufficient), proud, unthankful.—2 Timothy iii. 2.

Speaking lies in hypocrisy ; having their conscience seared with a hot iron.—1 Timothy iv. 2.

Trucebreakers (averse to treaties), false accusers, fierce, traitors, heady, highminded.—2 Timothy iii. 3, 4.

THE FULFILMENT.

The dethronement of kings, the destruction of governments, and the establishment of a sovereign democracy constituted the chief glory of France from 1789 to 1815, with the exception of one short and unimportant interval. Equality was the cry and the aim of the revolutionists, and to possess property or privilege was a crime which they hesitated not to punish, in many instances by death, and always by confiscation.

The French Revolution had proclaimed war on castles, as well as peace to cottages. Its doctrines and practice held out the privileged classes in every country as the natural tyrants and oppressors of the poor, whom it encouraged by the thousand tongues of its declaimers to pull down their thrones, overthrow their altars, renounce the empire of God above and of kings below, and arise, like regenerated France, alike from thralldom and from superstition. And such opinions, calling upon the other nations of Europe to follow them in their democratic career, were not only trumpeted forth in all affiliated clubs of Jacobins, whose influence in the National Assembly was formidable, but were formally recognised by that body itself.—Scott's *Life of Bonaparte*, vol. i. 282.

The revolutionary level was to be passed over all that tended to distinguish one district or one individual from another.—Scott's *Life of Bonaparte*, vol. i. 174.

The National Convention, faithful to the principles of the *sovereignty of the people*, which will not permit or acknowledge any institutions militating against it, decrees as follows :—In all those countries which are or shall be occupied by the armies of the French Republic, the generals shall immediately proclaim, in the name of the French people, the abolition of imposts and contributions of tithes, feudal and manorial rights, all real and personal servitude, and generally of all privileges. 2. They shall proclaim the *sovereignty of the people* and the suppression of all existing authorities.—*Alison*.

Danton said that the National Convention of France should be a committee of insurrection against all the kings of the universe.—*Moon's Journal*, vol. i. 61.

In the sitting of the Jacobins, August 27th, 1792, Manuel caused an oath to be taken that every exertion should be used to purge the earth of the pest of royalty.—Notes in *Kett*, vol. ii. 223.

Victorious at once over altar and throne, mitre and coronet, king, nobles, and clergy, the National Assembly seemed in fact to possess and to exert that omnipotence which has been imputed to the British

Parliament. Never had any legislature made such extensive and sweeping changes, and never were such changes so easily accomplished.—*Scott*, vol. i. 227.

"It is wonderful," said Louis, "that, with such love of liberty on all sides, I am the only person that is deemed totally unworthy of enjoying it."—*Scott*, vol. i. 200.

It might have been expected that those belonging to the privileged classes at least would have caught the alarm, from hearing doctrines so fatal to their own interests avowed so boldly, and maintained with so much talent. It might have been thought that they would have started when Raynal proclaimed to the nations of the earth that they could only be free and happy when they had overthrown every throne and every altar; but no such alarm was taken. Men of rank considered *liberal principles as the fashion of the day*, and embraced them as the readiest mode of showing that they were above vulgar prejudices.—*Scott's Life of Bonaparte*, vol. i. 50.

The second degree, or Rex, teaches that "every peasant, citizen, and householder is a sovereign, as in the patriarchal state, and that nations must be brought back to that state by whatever means are conducive, peaceably if it can be done, but if not, then by force, for all subordination must be made to vanish from the earth."—*Kett*, vol. ii. 193.

The sole principle of the Jacobinical institutions was to excite against all persons who had anything to lose the passions of those who possessed no property, and were by birth and circumstances brutally ignorant, and envious of the advantages enjoyed by the higher classes.—*Scott*, vol. ii. 286.

Demagogues speaking great swelling words of vanity were the agents then, as now, for stimulating that mischief which lies generally hidden in the human heart, and only seeks opportunity to display itself. They spoke evil of dignities, and flattered the lower classes.

They (the Jacobins) were not the less successful in gaining the lower classes, whose cause they pretended peculiarly to espouse, whose passions they inflamed by an eloquence suited to such hearers, and whose tastes they flattered by affectation of brutal manners and vulgar dress.—*Scott*, vol. i. 149.

He (Robespierre) mixed a false and overstrained, but rather fluent, species of bombastic composition with the grossest flattery to the lowest classes of the people.—*Scott*, vol. ii. 354.

The people listened as to their Cicero, when he twanged out his apostrophes of "*Pauvre peuple! Peuple vertueux!*" and hastened to execute whatever came recommended by such honeyed phrases, though devised by the worst of men for the worst and most inhuman of purposes.—*Scott's Life of Bonaparte*, vol. ii. 27.

The celebrated Mirabeau, who, almost expelled from his own class as an irreclaimable profligate, entered the arena of the Revolution as a first-rate reformer and a popular advocate of the lower orders.—*Scott's Life of Bonaparte*, vol. i. 35.

It was in vain the Marquis de Bouillé pointed out the dangers aris-

ing from the constitution assigned to the States General, and insisted that the minister was arming the popular part of the nation against the two privileged orders, and that the latter would soon experience the effects of their hatred, animated by self-interest and vanity, the most active passions of mankind. Neckar calmly replied that there was a necessary reliance *to be placed on the human heart*.—*Scott*, vol. i. 117.

I am myself a native of France; I am myself a representative. Intoxicating rapture! O sublime people, receive the sacrifice of my entire being. Happy is he who is born in the midst of thee! More happy he who can lay down his life for thy welfare.—*Robespierre*, quoted in Sir Walter Scott's *Life of Bonaparte*, vol. ii. 322.

Whether voluntarily abandoning or forcibly driven from the country (of France), the expulsion of so large a mass, belonging entirely to the higher orders, tended instantly to destroy the balance of society, and to throw all power into the hands of the lower class, who, deceived by bad and artful men, abused it to the frightful excess we have described.—*Scott*, vol. ii. 289.

The jargon of equality, of the rights of man, and the divinity of human reason was industriously circulated amongst the ignorant multitude, and the ties of law, of order, and of morality were loosened.—*Kett*, vol. ii. 226.

"One God, one nation, one king, and one Chamber," exclaimed Rabaut St. Etienne. This advocate for unity, at once and uniformly, would scarce have been listened to if he had added, "One nose, one tongue, one arm, and one eye;" but his first concatenation of unities formed a phrase, and an imposing phrase, which sounds well, and can easily be repeated, has immense force in a revolution. The proposal for a second or upper Chamber, whether hereditary, like that of England, or conservative, like that of America, was rejected as aristocratical.—*Scott's Life of Bonaparte*, vol. i. 178.

The revolutionists were also peculiarly averse to all treaty obligations, unless their own purposes could be served by retaining them, and this is an important feature particularly noticed in the prophecy.

Every country they have visited bears witness to their systematic breach of the most solemn treaties whenever it suits their convenience.—*Kett*, vol. ii. 215.

The complete lawlessness of these times was marked and striking. Sound principles seemed to have bid adieu to earth, there was neither confidence between man and man, nor belief and trust in any greater than man, and Sir W. Scott has very ably pictured the condition of things.

The whole system of society, indeed, appeared only to retain some appearance of cohesion from mere habit, the same which makes trained horses draw up in something like order, even without their riders, if the trumpet is sounded.—*Scott*, vol. ii. 274.

SOCIAL ASPECTS OF THE ANTICHRISTIAN APOSTACY IN ITS PRIMARY AND SHORT-LIVED STATE.

THE PROPHECY.

This know also, that in the last days perilous times shall come. For men shall be disobedient to parents, incontinent, without natural affection, lovers of their own selves.—2 Timothy iii. 1, 2, 3.

Forbidding to marry (or discouraging marriage), and commanding to abstain from meats, which God hath created to be received with thanksgiving.—1 Timothy iv. 3.

Neither shall he regard the God of his fathers, nor the desire of women.—Daniel xiii. 37.

Having eyes full of adultery, and that cannot cease from sin.—2 Peter ii. 14.

Seal the book, even to the time of the end : many shall run to and fro, and knowledge shall be increased.—Daniel xii. 4.

THE FULFILMENT.

The social degradation of France and Europe where and when the principles of the revolution took root was as complete as it could well be.

Disobedience to parents was sanctioned and encouraged, and Kett quotes from some works of his time these awful and tragic words :—

The command to love one's parents is more the work of education than of nature.—Quotation from works ; *Kett*, vol. ii. 163.

Again, I read in that author's book—

It was no uncommon thing for the Assembly to decree honourable mention to *sons* who had denounced their parents, wives their husbands, and mothers their sons. September 18, 1791.—Phillips, of the Jacobin Club, presented to the Legislative Assembly the heads of his father and mother, whom his patriotism had just sacrificed.—*Kett*, vol. ii. 216.

And Sir Walter Scott in the following paragraph implies the existence of the same evil :—

Impeded in this light career by the antiquated pride of the old court, the irksome etiquette of the old order of things, the severity of the old clergy, *the aversion of our parents to our new fashions and our costumes*, which were *favourable to the principles of equality*, we felt disposed to adopt with enthusiasm the philosophical doctrines professed by literary men remarkable for their boldness and their wit. Voltaire seduced our imagination ; Rousseau touched our hearts ; we felt a secret pleasure in seeing that their attacks were directed against an old

fabric, which presented to us a Gothic and ridiculous appearance.—*Scott*, vol. i. 51.

Marriage was discouraged and degraded, and divorce established as a daily practice; the French Republicans even went so far as to sanction adultery and incontinence governmentally.

By a decree of the Convention, June 6, 1794, it is declared, "There is nothing criminal in the promiscuous intercourse of the sexes."—*Kett*, vol. ii. 217.

Modesty is only an invention of refined voluptuousness.

The law which condemns married people to live together becomes barbarous and cruel on the day they cease to love one another.—Quotations from works of French and other infidels at the time of the Revolution; *Kett*, vol. ii. 163.

The consequences of this state of morals are shown in a striking manner by the calculation in 1793 that 150 divorces took place in every month in Paris after the decree relative to marriage.—*Kett*, vol. ii. 253.

Intimately connected with these laws affecting religion was that which reduced the union of marriage, the most sacred engagement which human beings can form, and the permanence of which leads most strongly to the consolidation of society, to the state of a mere civil contract of a transitory character, which any two persons might engage in, and cast loose at pleasure, when their taste was changed or their appetite gratified. If fiends had set themselves to work to discover a mode of most effectually destroying whatever is venerable, graceful, or permanent in domestic life, and of obtaining at the same time an assurance that the mischief which it was their object to create should be perpetuated from one generation to another, they could not have invented a more effectual plan than the degradation of marriage into a state of mere occasional cohabitation or licensed concubinage. Sophia Arnoult, an actress famous for the witty things she said, described the Republican marriage as the sacrament of adultery.—*Scott*, vol. ii. 307.

Education was deemed by the Revolutionists a matter of vast importance, but all for the intellect, and nothing for the heart and never-dying soul.

The adopted plans of civic education excluded every idea of the Christian religion and of a moral Governor of the world. Instead of the Gospel, they were taught the rights of man; and their only catechism was the book of the constitution.—*Kett*, vol. ii. 245.

And they sought to poison the stream of knowledge at its very fountain.

By degrees they got possession of nearly all the reviews and periodical publications, established a general intercourse by means of hawkers and pedlars with the distant provinces, and instituted an office to supply all schools with teachers, and thus did they acquire unprecedented dominion over every species of literature, over the minds of all ranks of people, and over the education of youth, without giving any alarm to the world.—*Kett*, vol. ii. 165.

Alluding to the decay of morals and the voluptuousness engendered by the French Revolution, Scott remarks—

Such libertinism leads to the exclusive pursuit of selfish gratification, for egotism is its foundation and its essence. Egotism is necessarily the very reverse of patriotism, since the one principle is founded exclusively upon the individual's pursuit of his own peculiar objects of pleasure or advantage, while the other demands a sacrifice, not only of these individual pursuits, but of fortune and life itself to the cause of the public weal. Patriotism has, accordingly, always been found to flourish in that state of society which is most favourable to the stern and manly virtues of self-denial, temperance, chastity, contempt of luxury, patient exertion, and elevated contemplation ; and the public spirit of a nation has invariably borne a just proportion to its private morals.—*Scott*, vol. i. 58.

What a rebuke this to the cosmopolitan spirit of our day, and the absence of that noble patriotism which once burnt so brightly in the bosom of Britain's sons ! Our money, our convenience, and our ease blind us to a sense of duty.

COMMERCIAL ASPECTS OF THE ANTICHRISTIAN APOSTACY IN ITS PRIMARY AND SHORT-LIVED STATE.

THE PROPHECY.

For men shall be covetous (money-lovers).—2 Timothy iii. 2.

And through covetousness shall they with feigned words make merchandise of you.—2 Peter ii. 3.

An heart they have exercised with covetous practices ; cursed children : which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness.—2 Peter ii. 14, 15.

Woe unto them ! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gain-saying of Core.—Jude 11.

Having men's persons in admiration because of advantage.—Jude 16.

Therefore fall the people unto them, and thereout suck they no small advantage.—Psalm lxxiii. 10 (Prayer Book version).

He shall have power over the treasures of gold and silver, and over all the precious things of Egypt.—Daniel xi. 43.

That no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.—Revelation xiii. 17.

THE FULFILMENT.

History attributes the utmost venality to the leaders and

sustainers of that tremendous revolution which convulsed Europe to its very centre in the last century. Commerce was not then, as now, the *ruling* principle in the world, but the love of money was all-powerful. Napoleon I. tried to coerce England into submission by proscribing her commerce ; but, less vulnerable on that point than we unfortunately have since become, the country survived the trial. The great conqueror affected to despise us as a nation of shopkeepers, but he was not proof himself against desire for the wealth of the Indies, and occupied Egypt mainly that he might interrupt and secure our profitable trade with those parts.

Balaam's sin was a common failing, as we learn from Sir Walter Scott :—

Peculation had crept into the finance, and theft had fingered the diamonds of the state, but the name of a republic was of itself sufficient to restore to the blackest Jacobin of the gang the moral virtues of a Cincinnatus.—Scott's *Life of Bonaparte*, vol. ii. 97.

They (the Jacobins) by these arts (flattery of the lower classes) attached to themselves a large body of followers, violently inflamed with the prejudices which had been infused into their minds, and too boldly desperate to hesitate at any measure which should be recommended by their demagogues. What might be the ultimate object of these men cannot be known. Most probably each had formed some vague prospect of *terminating the affair to his own advantage*.—Scott's *Life of Bonaparte*, vol. i. 149.

A simple, virtuous, and religious people would have rested content with such changes and alterations in the constitution of their government as might remove the evils of which they had just and pressing reason to complain. They would have endeavoured to redress obvious and practical errors in the body politic without being led by the *selfish arguments* of demagogues, who, in the prospect of *bettering their own situation by wealth, or obtaining scope for their ambition*, aspired, in the words of the dramatic poet, to throw the elements of society into confusion, and thus—

Disturb the peace of all the world,
To rule it when 'twas wildest.—Scott, vol. i. 68.

And Kett endorses these views, and names authorities who no doubt had much to say against the corruptions of their time.

That the Directors themselves are more perfidious and more disposed to be corrupted than the most venal ministers ever were, we may appeal to America and to Switzerland. Harper, Pickering, and Lavater, who feel a noble indignation at the wrongs intended or inflicted upon their injured countries, attest the *baseness* and the *dishonour* of the rulers of France.—Kett, vol. ii. 258.

We have likewise the fact of Napoleon's tremendous robberies of money and fine art productions wherever his armies gained any advantage. The cellars of the Tuileries were filled with the spoils of his victories, and we have his own declaration in proof that his "virtuous Republicans," as he called the generals and surroundings of his court, were just as pliable as he by gifts and promotions chose to make them.

SECRET SERVICE OF THE ANTICHRISTIAN APOSTACY IN ITS PRIMARY AND SHORT-LIVED STATE.

THE PROPHECY.

And he causeth all, both small and great, rich and poor, free and bond, to give them [see margin of Bibles] a mark in their right hand, or in their foreheads.—Revelation xiii. 16, 17.

And the third angel followed, saying, If any man receive his mark in his forehead, or in his hand, etc.—Revelation xiv. 9.

With which he deceived them that had received the mark of the beast.—Revelation xix. 20.

THE FULFILMENT.

The wicked men who originated the first French Revolution, and planned the overthrow of all dominion and authority, scrupled not to use secret societies for the promotion of their plans.

I am weary (said Voltaire) of hearing people repeat that twelve men have been sufficient to establish Christianity, and I will prove that one may suffice to overthrow it. "Strike, *but conceal your hand*." The mysteries of Mythra are not to be divulged; the monster (religion) must fall, pierced by a thousand invisible hands. Yes, let it fall beneath a thousand repeated blows.

Only, brethren, we should march closed, as the Macedonian phalanx; it was only vanquished when it opened. Let the real philosophers unite in a brotherhood like the Freemasons.—*Kett on Prophecy*, vol. ii. 158, 159.

This wish of Voltaire appears to have been realised, and the foremost infidels of his day formed a secret conclave or society, which was subsequently engrafted upon Masonry.

The secret watchword of the conspirators was, "Crush Christ!" (*Ecrasez l'infame*), while the call to arms (*cri de guerre*) was "Toleration, humanity, reason."—Quoted in *Kett on Prophecy*, vol. ii. 160.

At Munich they established their principal lodge under the appearance of a society of zealous naturalists. Lodges were scattered all over Germany. There were many in Poland, Switzerland, and Holland, some in France and Italy, and in England, two in Scotland, and several in America. The following directions are given, among a variety of others, by a chief of the order:—"We must acquire the direction of education, Church management, of the professorial chair, and of the pulpit. We must preach the warmest concern for humanity."—*Kett*, vol. ii. 194, 195.

At an early period of the Revolution in France this fraternity of Illuminated Freemasons took the name of Jacobins, from the name of a convent where they held their meetings. They then counted 300,000 adepts, and were supported by two million of men, scattered through France, armed with torches and pikes and all the necessary implements of revolution. On that day when the king was carried prisoner to the Temple, after having been declared to have forfeited his right to the crown, the rebel Assembly decreed that to the date of liberty the date of equality should be added in future in all public acts, and the decree itself was dated the fourth year of liberty, the first year and day of equality. It was on that day, for the first time, that the secret of Freemasonry was made public. At the reading of this famous decree they exclaimed—

"We have at length succeeded, and France is no other than an immense lodge, the whole French people are Freemasons, and the whole universe will soon follow their example. Yes, at length the *grand object of Freemasonry* is accomplished—liberty and equality. All men are equal and brothers; all men are free. That was the whole substance of our doctrine, the object of our wishes, the whole of our grand secret."—*Barruel*, quoted by *Kett on Prophecy*, vol. ii. 206, 207.

THE PERSON OF ANTICHRIST IN HIS PRIMARY AND SHORT-LIVED STATE.

THE PROPHECY.

And then shall that lawless one be revealed, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness.—2 Thessalonians ii. 9, 10.

And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles.—Revelation xiii. 13, 14.

And they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies.—Revelation xiv. 4, 5.

THE FULFILMENT.

Having devoted my last publication (*The Speaking Image*) to the almost exclusive consideration of the *person* of Antichrist,

I shall not repeat the evidence I then adduced in proof of the impious part taken by the Napoleon dynasty in personally representing the principles of liberalism, but simply add such testimony as has presented itself since the work before mentioned was written.

There can be little doubt that Napoleon I. was regarded by the Liberals of his day as the "incarnation of democracy," and one of our modern periodicals has taken pains on more than one occasion to impress this fact on its readers. On the 18th November, 1863, it declared—

The first Napoleon was but the armed Avatar of a new power, utterly irresistible, and, what is more, utterly incomprehensible to the Talleyrands and Metternichs of 1815.—*Daily Telegraph*.

On 18th June, 1864 :—

But in the fallen conqueror, while Englishmen saw only a bad king punished, continental Cabinets saw a great deal more. They saw and rejoiced at the downfall of one who had been called "the *Sword of Democracy*," the hated representative and fruit of the French Revolution—the man who had kicked crowns from anointed heads, and tossed them to his generals—the man who, against all doctrines of infallibility and oil of unction, stripped the Pope of his temporalities, drove the Bourbons from Naples, made Tuscany, Modena, Parma, and Lucca *independent of anybody but himself*, and at home abolished feudalism, the old noblesse, and tithes. So when Napoleon fell the pact of the Holy Alliance was concluded by the Houses against the nation. France was to be kept down ; France, and her restless love of human freedom, was to be cribbed and confined. The man was left to us and to St. Helena ; the Revolution was chastised and crushed.—*Daily Telegraph*.

And again, on January 6, 1865 :—

It was a common error of English historians at the beginning of this century to consider the Napoleonic Empire as a reaction against the principles of the revolutionary era which preceded its establishment. Gradually, as the mists of prejudice have cleared away, it has become evident that the Empire was only a development of the system inaugurated in 1789. For evil or for good, the Great Revolution has left an indelible stamp on the thought and institutions of France. From the days of the Reign of Terror through those of the Consulate, the Empire, the Restoration, the Orleanist Monarchy, the Republic of February, down to the present time, the doctrine that the welfare of the state supersedes every other consideration, spiritual as well as political, has been the ruling idea of all French government.—*Daily Telegraph*.

St. Paul lays particular stress upon the apostacy of the Lawless

One, and I am enabled to place before the reader a few striking evidences that the Great Napoleon, so styled, did exalt himself above *all* that is *called* God. Kett in his second volume quotes an erudite comment of the Bishop of Rochester on that very French philosophy which Napoleon himself personified.

It were easy to trace the pedigree of French philosophy, Jacobinism, and Bavarian illumination, up to the first heresies. But it is now we see the adolescence of that man of sin, or rather of lawlessness, who is to throw off the restraints of religion, morality, and custom, and undo the bands of civil society; that son of perdition, who is to rise out of an apostacy; that son of perdition, who shall be neither a Protestant nor a Papist, neither Christian, Jew, nor heathen; who shall worship neither God, angel, nor saint; who will neither supplicate the invisible Majesty of heaven, nor fall down before an idol. He will magnify himself against every thing that is called God or is worshipped.—Bishop of Rochester; quoted in *Kett*, vol. ii. 269.

On another page this same author alludes to facts then transpiring in singular corroboration of the bishop's observations.

Last year he (Napoleon I.) flattered, with the warmest professions of regard for the Catholic faith, the sovereign Pontiff, whom he immediately after drove into want and exile; and now he is professing an ardent zeal for the religion of the Mahometans, whilst he invades their dominions and ravages Egypt with fire and sword.—*Kett*, vol. ii. 258.

So recently as 5th May, 1865, in that remarkable speech made at Ajaccio, the Prince Napoleon quite confirmed these opinions, which, coming from ecclesiastical sources, some might have thought biassed, but which are now guaranteed beyond dispute.

Napoleon was religious in a general and elevated way, but it is not easy to bring his convictions into connection with any special religious formularies. He was born a Catholic, and in his Italian campaigns he treated the religion of his forefathers with tolerance and even with respect. In Egypt he was disposed to use the Mussulman faith as an aid to his designs on India; and when he became Consul motives of domestic policy led him to make an arrangement with the Church.—Prince Napoleon at Ajaccio, May 15, 1865; *Daily Telegraph*.

Napoleon I. was idolised in his day, and, if the following statement merits any credence, that remarkable personage is still the people's darling in both hemispheres:—

It is said that popular instincts never err. I do not deny or dispute the statement. I only ask how it is that in the New World, as well as in the Old, the real hero of the people, as far as their feelings can be

judged by the picture test, is the exile of Elba, the conqueror of Austerlitz, the prisoner of St. Helena, the founder of Imperialism.—Danish Correspondent of the *Daily Telegraph*, May 28, 1864.

THE KINGDOM OF ANTICHRIST IN ITS PRIMARY AND SHORT-LIVED STATE.

THE PROPHECY.

For God hath put in their hearts (the ten divisions of the Roman empire) to fulfil his will, and to agree, and give their kingdom unto the Beast.—Revelation xvii. 17.

And power was given him over all kindreds and tongues and nations.—Revelation xiii. 7.

These have one mind, and shall give their power and strength unto the Beast.—Revelation xvii. 13.

THE FULFILMENT.

No sane man would question the fact that Napoleon aimed at universal empire, and nothing is more clearly shown in history than that for a time he occupied the grandest throne on which earthly monarch ever sat.

Picture to yourselves the position of Napoleon in 1810. He is ruler of the kingdom of Italy and the Illyrian provinces; he reigns by his kinsfolk over Spain, Holland, Westphalia, and Naples; he directs the Confederation of the Rhine, of which he is protector; he occupies and defends the Grand Duchy of Warsaw, that nucleus of Poland; he is the mediator of the Helvetic Republic.—Prince Napoleon's Speech at Ajaccio; *Daily Telegraph*, May 15, 1865.*

Moreover, in this grand effort after universal government he but fairly interpreted those principles of the revolution which he represented.

The secret schools of philosophy which have been in all ages the archives of nature and of the rights of man shall one day retrieve the fall of human nature, and *princes and nations* shall disappear from the face of the earth, and that without violence.—*Discourses of the President of the Secret Society of Jacobins*, quoted by Kett, vol. ii. 179.

He (Burke) foretold their purpose of extending the Empire of France by means of her new political theories, and, under pretext of propagating the principles of freedom, her project of assailing with her arms the states whose subjects had already been seduced by her doctrines.—*Scott*, vol. i. 279.

And when shut up in St. Helena the Emperor disclaimed positively all personal considerations in his wars, and professed to

* These Governments added to the French Empire formed exactly ten kingdoms.

marvel that Europe should have refused the good he so much desired to bestow.

Unquestionably, the French Revolution was, both in design and effect, world-wide in its influence, and the historian Alison describes that mysterious change as the opening up of a *new era* for mankind, thereby distinctly marking it as an event likely to be found on the prophetic page foretelling things to come to pass hereafter.

There is no period in the history of the world which can be compared in point of interest and importance to that which embraces the progress and termination of the French Revolution.

From the flame which has been kindled in Europe the whole world has been involved in conflagration, and a *new era* has dawned upon both hemispheres from the effects of its expansion.—Alison; Introduction, *History of Europe*, section 1.

A ferment accordingly began to spread through the neighbouring kingdoms; extravagant hopes were formed; chimerical anticipations indulged; and the labouring classes, inflated by the rapid elevation of their brethren in France, descried the time approaching when the distinctions in society were to cease, and the miseries of poverty to expire amidst the universal dominion of the people.—Alison, chapter ix.

Even in the earliest periods of the Revolution, and before Bonaparte had direction of the French armies, the Republican chiefs offered "fraternity and assistance to all people who wish to recover their liberties."

Decree of fraternity and assistance by the National Convention, Nov. 19, 1792, and answer of the President, Nov. 21, decreed to be translated into all languages, as the manifesto of all nations against kings.—Notes, *Kett*, vol. ii. 216.

The National Convention declares, in the name of the French nation, that it will grant fraternity and assistance to all people who wish to recover their liberty; and it charges the executive power to send the necessary orders to the generals to give succour to such people and to defend those citizens who have suffered or may suffer in the cause of liberty. That this decree might not remain a secret to those for whose benefit it was intended, a translation of it in every foreign language was ordered to be printed.—Quoted from *Annual* by Sir W. Scott in his *Life of Bonaparte*, vol. ii. 213.

During the most debased condition of the French Republic there was an allegorical procession to the National Assembly, representing all nations, imploring at the hand of France that the sovereignty of the people should be acknowledged, and their oppressors destroyed, through all the universe as well as in

France; and, commenting upon the absurd mimicry, Sir Walter Scott remarks—

The scene, laughable 'in itself, became serious when its import was considered, and went far to persuade the governments of the neighbouring countries that the purpose of France was to revolutionise Europe, and spread the reign of liberty and equality over all the civilised nations of the globe.—*Scott*, vol. i. 285.

That distinguished writer further observes, with respect to the European policy of the French people and government, that—

The French, whether in their individual or collective capacities, have been always desirous to take the lead among European nations, and to be considered as the foremost member of the civilised republic. In almost all her vicissitudes France has addressed herself as much to the citizens of other countries as to those of her own; and it was thus that, in the speeches of her statesmen, invitations were thrown out to the subjects of other states to imitate the example of the Republic, cast away the rubbish of their old institutions, dethrone their kings, demolish the nobility, divide the lands of the Church and the aristocracy among the lower classes, and arise, a free and regenerated people.—*Scott*, vol. ii. 208.

And that the various states of Europe did follow the French initiative there can be no doubt, for Dr. Kett writes—

It is in vain that English advocates for French liberty bring forward the Jacquerie to notice, and attribute the atrocities of the Revolution to the peculiar character of the French people. Austria, Bohemia, Hungary, and Transylvania, Suabia and Franconia, and Ireland incontestably prove that its abominable principles will everywhere produce the same effects.—*Kett*, vol. ii. 252.

England was not ensnared, and her exemption, under God's preserving mercy, was due to our greatest statesman, William Pitt. Testimony of his successful efforts, in the cause of order comes from the land of democracy itself, and the words with which I thus close Part I. of this book of revelations will, I trust, prove words in season, and a warning in time for those who, heedless of all consequences, are striving might and main to undo the policy of that great man, and are effectually undermining the best and holiest interests of our beloved fatherland.

The same results from the same causes had come to pass in England had not the sagacious Pitt, warned by the fate of his neighbours, consented to take counsel of his fears and prepare a resisting power; and to his foresight and firmness the civilised world owes its exemption from the overwhelming scourge of atheistic revolution.—*Beecher's Political Atheism*, 91.

PART III.

THE ANTICHRISTIAN SYSTEM IN ITS REVIVED
OR RESURRECTION STATE UNDER THE EIGHTH
AND TRIUMPHANT HEAD OF THE APOCALYP-
TIC WILD BEAST.

The Beast that was, and is not, and yet is.—Rev. xvii. 8.

The Beast that exerciseth all the power of the first Beast.—Rev. xiii. 12.

If prophetic students point to the remarkable and singularly disturbing events of cotemporaneous history as symptomatic of some approaching convulsion in the world—if they would compel the attention of fellow-mortals to the fact that all these wonderful signs are foretold in the blessed Bible, and presage the opening of a new dispensation—they are met by replies in substance much like that which follows:—"The times are not more strange," say the men of this world, "than those which ushered in the close of the last century, to which, indeed, they bear some analogy, and then we were told that the end of the world was to be expected; whereas we have lived through the horrors and troubles of that period, and have since enjoyed a long interval of peace and prosperity. All the present upheavings likewise are but preparatory to the more permanent pacification of the world, and the triumph of that sovereign democracy which will remove every occasion for strife."

From a worldly stand-point such sentiments may be thought extremely logical, and, inferentially, what has been may be again. Yet the student of revelation finds in this very retort corroborative testimony in support of his views, for it was foretold that the Antichristian system would be for a time

checked in its course, its chief sent into captivity, and its empire temporarily obliterated, but all subsequently revive with increased subtlety and success. The very argument, therefore, which satisfies the unreflecting and sin-loving world that all is right, proves to the student of Scripture that all is wrong; and if a lawless democracy, such as threatens to engulf Europe and the world a *second time*, be the foretold Antichristian apostacy, then the proofs are overwhelming that Satan will shortly have played out his last desperate game, and very soon the Mighty Sovereign of all worlds will rise up from His throne and appear in flaming fire to take vengeance on those who know not God, and to destroy those who, in the vain sufficiency of their own strength, are wasting the earth.

The re-appearance of a political system which had been all but universally proscribed, the restoration of a dynasty which all the great powers of Europe were bound by treaty to prevent, are events which mankind without revelation did not and could not foresee. It is not many years ago that all idea of a revival of the French democratic empire was regarded as perfectly chimerical, and this is not surprising when we recollect at what tremendous sacrifices of blood and treasure England, and the various nations of Europe, struggled against and finally trampled out the principles and the person of 1789. Our National Debt bears witness to our zeal for law and order, and the only treaty existing (as the late Mr. Cobden assured the House of Commons) that absolutely bound this country to go to war for its maintenance was that one which forbade the revival of the Napoleon dynasty.

That series of tremendous international struggles which closed with the battle of Waterloo was really the effort of Divine right *versus* popular right.

In the pamphlet *L'Alliance Anglaise*, published some twenty years ago, M. Walewski contended that the wars of the first empire, whatever may have been at first their apparent cause, were in reality the struggles of aristocratic Europe against crowned democracy, and the former had but one thought, or rather one interest—that of crushing the propagandism of popular emancipation.—*Times* (French Intelligence), April 13, 1864.

Whence, then, comes the tremendous change which we now witness? And how is it that England has so readily trampled under foot her treaty obligations, nullified and stultified the lives and acts of all those great men who were our pride early in this century, and, not content even with neutrality, has embraced with the greatest possible ardour, and *éclat*, those revolutionary ideas which she once so laboured to destroy?

The increasingly democratic tendencies of our government, consequent upon the wider area of the franchise, will doubtless, in great measure, account for that vast political metamorphosis which, with our assistance, has been brought about—a complete resurrection of the *principles* of 1789, in those modern sentiments which threaten everywhere to prevail; of the *person* of 1789, in Louis Napoleon Bonaparte; and of the *empire* of 1789 in that prospective alliance and amalgamation of peoples which the French Emperor designs to consummate in his lifetime.

Now, the revived form of the Antichristian apostacy was foreseen to be an exact copy of its first development, a speaking image or likeness thereof, and it was to exercise the same power and influence in the world, only in a more decisive and successful manner. So the second empire of Napoleonism is a perfect imitation of the first, and the French revolution, with all its blasphemous tendencies, is repeating itself throughout the nations of Europe; and whilst men slumber at their ease the enemies of the Cross and of mankind are binding the peoples with chains of a gross and horrible delusion.

Why is Napoleonic influence so paramount in the world? Why has England been compelled for years past to maintain such expensive armaments? Simply because, having ardently embraced the principles of the French Revolution, served up again by our Liberal statesmen as wholesome and pure food, we have thereby fallen under the sceptre which dominates those ideas, and confessed our allegiance to the chosen representative who impersonates them. The power of that monarch is for the time being irresistible, and, however excited editors or unprincipled statesmen may froth and foam, or write smooth things to calm the people, all

Englishmen should know that our policy is Napoleonic, and that we are gradually and insensibly bowing beneath a sceptre which, in blasphemous imitation of the Divine, the very ruler himself allows is to be moral rather than material. The adherents of Napoleonism boast that the second empire is a resurrection, and they use the circumstance to parody the true Resurrection in horrible blasphemy.* Napoleon himself glories in having destroyed the treaties of 1815, in having broken up the resistance which Divine right offered to the completion of his plans. His ministers boast that their master has reconciled the Revolution to Europe. They unhesitatingly affirm that he is Messiah, originator, incarnation, and personifier of the new principles. In fact, openly and before the world, in plain language, this mysterious potentate and his entire staff, in whatever country they dwell, voluntarily apply to themselves and the principles they advocate the position, power, and characteristics which the Holy Scriptures declare belong to Antichrist and his apostacy.

A very singular fact also presents itself for further consideration in the support given to modern liberalism by many men of professedly religious feeling, more especially amongst Nonconformists, but to a lesser extent likewise in the Church of England—men who openly avow their sentiments, who speak of the battle of Waterloo as the putting back of Europe for half a century, and who glory in all the modern notions which adopt as their model of perfection the principles of 1789. Such Christianity may well be considered as apostate.

RELIGIOUS ASPECTS OF THE ANTICHRISTIAN APOSTACY IN ITS RESURRECTION STATE.

THE PROPHECY.

Who opposeth and exalteth himself above all that is called God and against all worship.—2 Thessalonians ii. 4.

* See *Speaking Image*, p. 125-79.

Let us break their bands asunder and cast away their cords from us.—Psalm ii. 3.

• Blasphemers, unholy, despisers of those that are good.—2 Timothy iii. 2, 3.

These be they who separate themselves, sensual, having not the Spirit.—Jude 19.

After their own lusts shall heap to themselves teachers.—2 Timothy iv. 3.

Shall privily bring in damnable heresies, even denying the Lord that bought them.—2 Peter ii. 1.

Denying the only Lord God and our Lord Jesus Christ.—Jude 4.

And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God ; and this is that spirit of Antichrist.—1 John iv. 3.

Giving heed to seducing spirits and doctrines of demons.—1 Timothy iv. 1.

Lovers of pleasure more than lovers of God.—2 Timothy iii. 4.

THE FULFILMENT.

The religious systems of the world are fast falling into disuse. Sapped to their foundations by unseen and mysterious foes, these ancient institutions are gradually losing their influence over the human family, and becoming more the objects of ridicule than respect, the sport of philosophers rather than the glory of zealots. Nor is there any exception in this infidel crusade against religions. The purest faith suffers equally with the vilest heresy, the truest worship with the grossest idolatry. All appear involved in one universal overthrow, and from all quarters there rises up a lamentable outcry against the secret and mysterious agencies which are effecting the tremendous change.

First and foremost, as might be expected from the plain declaration of Scripture, we have the wailings of the mystical Babylon. Antichrist is to hate this ecclesiastical woman and consume her, and I apprehend no more powerful proof of the times being Antichristian can be forthcoming. Not that there is anything good in that monstrous imposition, the Papacy, nor any general regret at her decline, but simply because it must be some extraordinary effort of Satan which necessitates the removal of such a masterpiece of fraud ; and nothing less than the advent of that power and person who exalts himself above all that is *called* God, or that is worshipped, can render the present position of the

Roman Church intelligible. The hierarchs of this harlot system deliver their fears in no uncertain strain, and boldly assert that modern liberalism is the cause of their sorrow, thereby identifying it as the mystery of lawlessness. Cardinal Rauscher, of Vienna, in a pastoral issued about July, 1864, thus expressed himself :—

Great is the space which the deeds of *lawless* violence occupy in the annals of the world. However far our eye may penetrate into the past, no territorial robbery can be found in point of infamy and *malicious intrigue* like that by which the rule of the King of Sardinia has been extended over the greater part of Italy. Originally this heroic spoliation was prepared by *secret societies*. It (the government) then raised the banner of that *liberalism* which, while preaching every licence, and justifying every evil desire directed against the institution of God, would only *enslave* the Church and the religion she defends.

The words of Pope Pius himself are also in strict conformity with the preceding lament of his cardinal.

For some, on one side, defend what they please to call *modern civilisation*, and others, on the contrary, combat for the rights of justice, and those of our holy religion.

The first demand that the Roman Pontiff shall reconcile himself, and agree with progress, with *liberalism*, as it is called, and *modern civilisation*. The second, with good right, wish that the fixed and immovable principles of eternal justice may be preserved inviolate, and in all their integrity.

It is necessary that whoever, deceived by error or affected by fear, wishes to give counsels conformably to the unjust views of the *perturbators of civil society*—it is necessary, above all, in our epoch, that they should be well persuaded that the perturbators will never be content with less than the disappearance of every *principle of authority*, all *check from religion*, and all *rule of law and justice*.

And again, in a subsequent allocution, in 1860, he repeats—

You well know, venerable brethren, what an implacable war is declared against Catholicism by those very men who, enemies of the Cross of Jesus Christ, impatient of its sacred doctrine, and united together in a guilty alliance, *deny everything, blaspheme everything*, and undertake to shake the foundations of human society, or, if possible, to completely overthrow it, to pervert the minds and hearts of the people, to fill them with the most pernicious errors, and to snatch them from the Catholic religion.

With that detestable and Satanic art they sully and pervert all science, they spread for the loss of souls a deadly poison, *they favour the most unbridled passions, they overthrow religious and social order*, they endeavour to destroy all idea of justice, truth, right, honour, and religion.

A pamphlet published in 1863 by the Roman Catholic Bishop of Orleans treated exclusively of the spirit of modern times in its relation to religion. I extract a few observations, and they will be found wonderfully to tally with opinions expressed by Protestant authorities on the same subject :—

A school has arisen in our days which, not content with attacking Christianity, Jesus Christ, and the Church—not content with denying every dogma and all revealed morals—saps natural morals, and does not shrink from professing *materialism* and atheism. Doubtless, since the most noble intellects of our age have raised the standard of a spiritualised philosophy—since Christianity, resuscitated among us, has restored to these words, *God, the soul, immortality, religion*, their more elevated sense and their beauty—the men of whom I speak do not venture to accept for themselves the denomination of materialist and atheist. That impiety in all its naked hideousness seems to frighten them; but, if they recoil at the name, they do not recoil at the thing itself. The truth is, their systems are at bottom the *negation of God*.

I feel involuntary terror at these audacious denials—at this total dissolution of human belief—at this abyss in which reason, religion, and society are attempted to be buried.

The society of Jesuits has also severely felt the iron hand of liberalism, and found it to be more than an idea, and a full match for its own wretched intolerance and secret procedure, and accordingly issues a protest.

Dating from the war of Italy, which took place last year, up to the present moment, the company has lost in Lombardy three establishments and colleges, six in the duchy of Modena, eleven in the Papal States, nineteen in the kingdom of Naples, and fifteen in Sicily. Everywhere the company has been literally stripped of all its property, personal or landed. Its members, to the number of about 1500, have been turned out of their establishments in the towns; they have been led by armed force, like malefactors, from country to country, thrown into the public prisons, and grossly maltreated. They have even been prevented seeking an asylum in the bosom of some pious family, and in many localities neither their age nor infirmities have been respected.—Protest of Superior of Jesuits to King Victor Emmanuel, *Times*, November, 23, 1860.

The Roman Catholic press has something to affirm likewise in the same sense :—

The characteristic trait of the Revolution is hatred of the Papacy; the destruction of St. Peter's chair is its favourite work. In presence of this principal object all its other objects are thrown into the shade. The Revolution will only be assured of its final triumph when the Papacy is overthrown.—*Daily Telegraph* (French correspondence, quoted from *Le Monde*), Feb. 2, 1862.

Even the late Cardinal Wiseman, a man of enlarged mind, shared fully in the views of the Pope and his brother cardinals. In a pastoral published in May, 1864, after warnings against the prevalence of sceptical opinions and oppositions of science, he writes :—

Has anything occurred to make these warnings especially requisite at this time, beyond the increasing tendency to *liberalism* in religion, and the ease with which are adopted conclusions of rationalism?

Which question he answers by reference to the falling away of ministers in the churches. Subsequently he touches upon the reception of Garibaldi in this country, and I think there will be found in his remarks something to sting with shame the cheeks of many of my generous-hearted but unreflecting countrymen :—

Some months before his visit this soldier and statesman, assuming the highest possible position, addressed a letter "To the English nation," dated September 28, 1862. From it we extract the following passage :—

"The initiative that to-day belongs to you might not be yours to-morrow. May God avert this! Who more bravely took the initiative than France in '89—she who in that solemn moment gave to the world the goddess Reason; levelled tyranny to the dust, and consecrated free brotherhood between nations? After almost a century she is reduced to combat the liberty of nations, to protect tyranny, and to direct her only efforts to steady, on the ruins of the Temple of Reason, that hideous immoral monstrosity, the Papacy."

Many of you doubtless know what France, drunk with the spirit of irreligion and disloyalty, did to inaugurate the Goddess of Reason, and give her solemnly to the world. To those who do not it may suffice to say that, whatever the Prophet and our Lord meant by the 'abomination of desolation, standing in the holy place,' this expression was verified most literally. The triumph of rationalism over Christianity was symbolised by "a hideous immoral monstrosity," too detestable to be described.

This representation, by an act of sacrilegious solemnity, of the victory by reason over revelation was thus eulogised in an address to the British nation by the man to whom it is said English ladies knelt. Be it so. The French nation was extolled for that obscene worship, and is reprobated for having repented of its foolish wickedness. And in conformity with this praise and this blame must the religion of its utterer be considered to stand.

Not in the common crowd, not mingled with Dissenting ministers, in the general levées, but standing apart, elaborately separated, were the leaders, we will not say, the representatives, of the Anglican clergy. Three and three from each highest class of the national hierarchy came forward, not as statesmen, not as soldiers, not as worldlings—but therefore as priests and bishops—to greet the man who had preached to them doctrines, and applauded to them practices, far beyond those in wicked-

ness to the proclaimers of which the Word of God forbids us to say "God speed you"—with one hand grasping the right hand of him who had called on them, indirectly at least, to install the Goddess of Reason on the altars of their ministers—for this was what France did—with the other feebly condemning the doctrines of that goddess.

Oh! pity, pity, at least, if not worse, that such a spectacle should have been exhibited to England, at the time, the moment, when every energy of every hand should be put forth, not to dally with, but to crush the spirit, however embodied, of infidelity as well as disloyalty!

There cannot remain, I think, any doubt that the time has come when, as foretold, the horns, or kingdoms, would forsake their allegiance to the woman seated on seven hills and hate her, even to destruction.

Cardinal Antonelli's testimony is interesting, as it confirms secularly what other Eminences in his Church declare ecclesiastically:—

The genius of rapacity which animates revolutionary governments has at all times manifested itself more or less by the war it declares against the Church, with a view to rob it of its temporal possessions. To drive monks from their cloisters, in order to appropriate those buildings; to confiscate ecclesiastical property, under the pretence of its belonging to the state, to be arbitrarily disposed of; such is the system pursued by the governments framed on the subversive principles of the revolution.—Cardinal Antonelli, in a circular to the diplomatic body, dated Rome, 6 August, 1862.

And in an address to the Pope on the maintenance of the temporal power, signed by a large number of the Roman clergy, they declare, amongst other things, that "modern civilisation is a system purposely invented to weaken and destroy the Church of Jesus Christ."

The evidence of the rejection of the Roman Catholic system, and of religion generally, by the governments of France and Italy, is also attested by authority beyond any question. At the opening of the Italian Parliament in November, 1865, the King, Victor Emmanuel, introduced the subject in his speech from the Throne.

Italy must free herself from the ruins of the past. You will deliberate upon the separation of the Church and State, and the suppression of the religious bodies.—Victor Emmanuel, at the opening of the Italian Parliament, November, 1865.

Napoleonic imperialism likewise is defined by Prince Napoleon

to be inimical to the existence of any ecclesiastical influence whatever.

There is but one justification for the existence of the empire, and that is when it becomes an application of the principles of well-understood revolution. My object is not only to defend the government, but also *modern society*, against accusations.

To me the empire signifies the glory of France abroad, the destruction of the treaties of 1815, within the limits of the forces and the resources of France, and the unity of Italy, which we have contributed to free. At home the glory of France is in the preservation of order by a complete system of wise and real liberties, comprising the liberty of the press, and unlimited popular instruction, without *religious congregations*, and without institutions which would impose upon us a return to the bigotry of the middle ages.—Prince Napoleon in the French Senate; *Times*, February 24, 1862.

Turning to the Jewish faith, what lamentable defections are taking place from that ancient creed! and the more so since it is not only a disbelief of the future, but a denial of the glorious past, which is insinuating itself into the minds of the children of Abraham. Here are a people whose very history ought to prove an insurmountable barrier to unbelief—nay, whose very existence as a distinct people in these latter days is a miracle of Jehovah's love, and affords substantial proof of their own Scripture. Yet so strong is the Antichristian current that even Jews are carried away on its impetuous waters, and we find the children of Israel are prominent leaders and conspicuous supporters of all the modern and so-called *liberal* schemes, proprietors of and contributors to the principal revolutionary organs of Europe, and seem to be preparing themselves for that final day of retribution, spoken of in the Scriptures as to overtake them on their return to Zion, in consequence of their recognition and reception of the Antichrist as their Messiah.

Neither is the Moslem faith free from the scourge of the age, and most truly Turkey is languishing for want of Turks. Whatever efforts have been recently made to kindle a new fervour amongst the followers of the Prophet (Jeddah, Hindoostan, Tunis, etc.), the fact remains indisputable that the Koran is losing its hold, and the Sheik-ul-Islam his power. To some persons of sanguine temperament this state of things may furnish matter for

pleasant reflection. To dispossess the human mind of such enormous delusions must be gain in the esteem of many, yet surely not if, like the man in the parable, rid of one evil spirit, they give entrance to seven others more wicked still ; and I cannot learn that, except in rare instances, the seceders from Mahomet embrace a pure Christianity, but rather I hear that in all the higher qualities of our nature—honesty, truthfulness, etc.—the modern and *liberalised* Turk compares most unfavourably with his fierce yet more consistent ancestor. I have one striking sample of Turkish liberalism to produce, and it must suffice, as an illustration of the peculiar changes taking place in that country.

A truly remarkable event has taken place in Turkey. The Sultan has issued an edict granting a free education in the Imperial military schools of Constantinople and Paris to a number of youths selected from the Greek, Bulgarian, Armenian, and Catholic Armenian communities.

A singular regulation forbids the youths to embrace Mussulman tenets, and threatens them with expulsion if they do so, the apparently harsh and arbitrary order being, in fact, the sole way in which the government can prove the absolute sincerity with which it signifies that the students will be permitted to practise their own religious observances, without let or hindrance, in the same way as the Christian students in the Imperial School of Medicine. When we remember the fact that the very tenure of the throne is based on doctrinal principles, and recall the utterly benighted condition of Oriental rule down to our own day, we must be the more impressed.—*Daily Telegraph*, Feb. 11, 1864.

True and false alike are doomed, and under the ban of the principles of Antichrist. It is irksome to the men of this generation to submit to a rigid holiness like that enjoined by the Gospel, and acquiescence in the will of God ill assorts with the reckless presumption and self-exaltation of the age. Strangers to the mystery of an imputed righteousness, and scoffers at the blood of the covenant, which they count an unholy thing, mankind now rebel against all restraint, curse all ministers who are faithful enough to protest against the encroachments of error, and at the same time nurse and foster into strength every opposing theory which seeks to reconcile the sinful propensities of our race with the precepts of godliness.

Our own Church of England cries out in pain, and utters her warnings, both clerical and lay. We hear it from the pulpit,

and read it in the theological literature of the day. There is even a society in existence whose object is solely to weaken and injure the National Church.

Archdeacon Hale has shown most clearly that the abolition of Church rates is but a small part of that society's* designs, which include not only the separation of the Church from the State, but the confiscation of the whole of its property to secular uses.—Bishop of Lichfield's visitation charge in 1861.

And with respect to the sceptical tendencies of our time, the Bishop further wrote—

The scepticism and unbelief of the country, which within my own remembrance were very much of a scoffing kind, have now assumed a reasoning and inquiring character, and they gravely profess to put, as they call it, Christianity upon its trial in respect to its claim to be received as a Divine revelation.—Bishop of Lichfield's visitation charge in 1861.

These opinions are not confined to ecclesiastics, for statesmen give expression to identical views. Mr. Disraeli in a remarkable speech summed up the assaults made on the Church of England during one session of Parliament (1861) as follows :—

During the last session of Parliament alone a series of bills was introduced, all with various specific objects, but all converging to the same point—an attack upon the authority of the Church, and the most precious privileges of Churchmen. Our charities are assailed, even our churchyards are invaded. Our law of marriage is to be altered, our public worship (to use the language of our opponents) is to be facilitated. Finally, the sacred fabrics of the Church are no longer to be considered national. It is true that all these efforts were defeated. But how defeated? By a strain upon the vigilance and energy of those who repelled the attack which cannot be counted on hereafter, unless Churchmen and the country generally come forward to assist us.—*Standard*, September 16, 1861.

It is evident, likewise, that a presentiment of the coming desolation is fixing itself on the minds of many dignitaries in the Church—men, too, the most unlikely to misunderstand the era in which they live. The Bishop of Oxford, in a visitation speech made in 1863, thus intimated his fears :—

It might be that they were but just entering on the first approaches of that dreary winter of unbelief which should usher in the coming of the

* The Society for the Liberation of Religion from State Patronage and Control.

glorious spring-time when the Son of man cometh. It might be that what we heard around us now were echoes of the coming footfall of the great Antichrist.

Testimony comes across the Atlantic to swell the evidence that religion everywhere is undergoing a trying ordeal. Every light, the most brilliant as well as the most feeble, must be extinguished, that the work of evil may go forward without let or hindrance of any kind.

The Bible is to be driven out of circulation by the detection and exposure of its imposture, absurdity, and pernicious influence.

I am not surprised at the incredulity expressed by some as to the reality of a conspiracy in our land against the being of God, and our civil, and social, and religious institutions. I can only say that in Boston and New York, in Philadelphia and Baltimore, and through New England and the middle states, such an organisation was as open and as well known as that of Christian Churches, and no formal proof was needed at the time these lectures were delivered.—Beecher's *Political Atheism*.

But of all the evidence adduced there is none equal to the following Antichristian strain published in that unprincipled periodical the *Daily Telegraph*, and it is a sort of summary of all I have just written :—

On all sides we are witnessing the rise of a tidal wave of public opinion, destined to sweep away the vestiges of the days of religious oppression and tyranny over conscience.

Practically the end is gained. The decision which the passionless spirit of English law has just pronounced in the case of *Essays and Reviews* marks a new era in religious history ; but even this is trivial compared with the thousand signs of public opinion, of which, like all just law, the Lord Chancellor's verdict is merely the expression. "E pur se muove"—"the earth does move," as Galileo muttered, rising from his recantation ; and we may assert that the spirit of liberty is abroad, not in whispers, but bold congratulations.—*Daily Telegraph* leader, February 19, 1864.

I cannot forbear noting how much the language of the quotation just given synchronises with the merriment and joy which follows the slaying of the two witnesses for God who tormented the earth, as described in Revelation xi. 10.

A period of democracy in religion is expressly taught in the New Testament by the Apostles Paul and Jude when they wrote of these latter days—"The time will come when they will not endure sound doctrine, but after their own lusts heap to themselves

teachers;" and again, "These be they who separate themselves, sensual, having not the Spirit." And in very deed the multiplicity of sects now existing amply illustrate the heaping up of teachings and teachers of which St. Paul wrote, as well as the *separations* mentioned by St. Jude.

Mr. George Sala, in one of his letters from America, published February 19, 1864, describes that democratic nation as the "*land of five hundred religions*," and if we turn our eyes inwards the exhibition of religious democracy is equally humiliating. The number of sects in Great Britain is hardly to be counted. Upon the most frivolous pretence new congregations are established, new forms of worship inaugurated, and new doctrines eliminated in most cases for the gratification of some self-important teacher. Only read the list subjoined of sects in Ireland, taken from the Irish Census Paper. The heart sickens at such an exhibition of folly, and mourns the loss of that proper discipline which preserved the Christian Church in its earliest days from all such inconsistencies.

RELIGIOUS "PROFESSIONS" IN IRELAND.

The following facts relating to religious professions are given in the fourth part of the census of Ireland:—Unitarians, 3800; Covenanters, 2756; Reformed Presbyterians, 1788; Moravians, 1180; Seceders, 1139; Christian Brethren, 763; United Presbyterians, 359; Evangelical Unionists, 300; Separatists, 265; Lutherans, 211; Unitarian Presbyterians, 201; Nonsubscribing Presbyterians, 167; Dissenters, 162; Free Church of Scotland, 161; Protestant Dissenters, 131; Christians (no particular sect), 112; Plymouth Brethren, 107; Catholic Apostolic Church, 87; Primitive Methodists, 84; High Church, 68; Latterday Saints or Mormons, 67; Christian Israelites, 55; Orthodox Presbyterians, 43; Greek Church, 42; Brethren, 40; Arians, 32; Disciples of Christ, 28; Calvinists, 27; Congregationalists, 27; Evangelical Church, 25; Freethinkers, 21; Secularists, 20; Deists, 19; Evangelical Protestants, 18; New Lights, 18; New Jerusalem Church, 17; Non-conformists, 17; Darbyites, 14; Swiss Protestants, 13; Seceding Presbyterians, 12; Members of the General Assembly, 11; Kellyites, 9; Believers in Jesus, 9; Protestants of no particular sect or denomination, 9; Welsh Methodists, 8; Swedenborgians, 8; Sinners saved by Grace, 8; Old Lights, 7; Universalists, 7; Independent Presbyterians, 7; Reformed Church, 6; Dissenting Presbyterians, 6; Bible Christians, 6; Trinitarians, 6; German Protestants, 5; New Connection Methodists, 5; Calvinistic Methodist, 5; Members of Christ's Church, 5; Anabaptists, 5; Churchmen, 4; French Protestants, 4; Swiss Church, 4; Eastern Reformed Presbyterians, 4; Free Churchmen, 4; New Church, 4;

Socialists, 4 ; Church of Denmark, 3 ; Arminian Methodists, 3 ; Lady Huntingdon's Connection, 3 ; Walkerites, 3 ; Morrissonians, 3 ; Episcopal Church of America, 2 ; Palatines, 2 ; Remonstrants, 2 ; Brethren in Christ, 2 ; Church of Christ, 2 ; the Word of God Alone, 2 ; Seekers, 2 ; Materialists, 2 ; Rationalists, 2 ; Cromwellian Protestant, 1 ; Puseyite, 1 ; French Church, 1 ; Italian Protestant, 1 ; Swedish Protestant, 1 ; Swiss Reformed Church, 1 ; Welsh Church, 1 ; Prussian Evangelical Church, 1 ; French Evangelising Church, 1 ; Evangelical Waldensian Church, 1 ; Primitive Seceder, 1 ; Arminian Presbyterian, 1 ; Baptist Presbyterian, 1 ; Free Church of Switzerland, 1 ; Cameronian, 1 ; Association Methodist, 1 ; the Bible Alone, 1 ; Self-opinion, or the Church of God, 1 ; Saint of no Sect, 1 ; Nonsectarian, 1 ; Orthodox, 1 ; Theist, 1 ; Philanthropist, 1 ; Positivist, 1 ; Political Nonconformist, 1 ; no particular Persuasion, 2 ; Undecided, 2 ; Doubtful, 2 ; Hindoo, 1 ; Unbeliever, 1 ; Atheist, 1 ; no religion, 72 ; unknown, 971 ; seamen and others enumerated on English census forms only, religion not specified, 3132.—*Daily Telegraph*, February 20, 1864.

But of what avail is a feeble protest in this age of *liberty*? for mankind seem determined to acknowledge obedience to no creed whatever but such as their own imaginations may suggest. All idea of positive truth is to be banished, and to doubt the correctness of another man's belief, or to withstand the encroachments of a system honestly believed to be pernicious, are such enormous sins in the eyes of the self-enlightened of this generation as scarcely to be forgiven.

Modern writers of a certain school revel and glory in that confusion of ideas which is driving all the soberness of reality from the earth, as though the hellish brood of doubts which are gaining such an ascendancy over the human mind were any mitigation of human responsibility; they even profess to see progress in all this licence of speculation, and believe it will ultimately bring people to the unity of truth. It may bring them to the acknowledgment of some negative faith, if I may be allowed the expression, but as for Christianity, its foundations are not based on human wisdom and research, but on the power of the Holy One, whom the world cannot receive, because it seeth Him not, neither knoweth Him. Unfortunately, the spirit which the seekers of this age manifest is not of that kind which befits a mortal in the presence of the Infinite, and except we receive the kingdom of God as little children we cannot enter therein.

Sad and solemn as the spectacle is to a believing mind, yet the

divisions in the professing Church afford the best possible opportunity to Satan for the effectual overthrow of all religious systems which attempt to impose any restrictions on the indulgence of man's passions. When Julian the Apostate sought to undermine the Christian church to which he had hypocritically sworn allegiance, he proclaimed an universal toleration, and when Liberalism desires to crush out the proper and aggressive spirit of Christianity, toleration is the subtle means resorted to for effecting that purpose, and under this specious garb the mystic crusade against religion is working. Yet it is not so much a *real toleration* which the Liberals advocate as a perfect condition of religious equality—a kind of socialistic confederation. Toleration, in the good old English sense, is a really Christian principle; it vouchsafes to every human being the right to select his faith, and worship as and what he pleases, provided he commits no moral or civil injury to his neighbour; but toleration under the Liberal *régime* is made to mean quite another thing. To the minds of the *aphilagathoi* (good haters) it implies perfect equality of all faiths in the nation's esteem, recognition, and support. That faith which receives Christ and that which derides Him are classified as equally worthy. The religion which is after godliness, as revealed in the Scripture, and that which is based on corrupt tradition, are treated with equal favour. The greatest possible extremes are cemented into the closest apparent alliance by the Liberals' toleration, and, in fact, all religions are thus held to be emphatically good, a false and unholy respect for the creature's choice outweighing all consideration of duty to the Creator. The cry of old was civil and religious liberty. Now, as the scheme of apostacy gets nearer completion, it has become civil liberty and religious *equality*.

I believe that your support is of all others the most likely to ensure success—that to Lancashire and the manufacturing districts we are mainly indebted for the progress which has been made in civil liberty, *religious equality*, and commercial freedom, and upon those three great principles I believe that England's greatness is founded.—Milner Gibson at Ashton-under-Lyne, 24th June, 1865.

The blessed Saviour Himself, foreseeing the conflicts with evil

which His holy religion would provoke, distinctly taught mankind this lesson. I came not, said He, to bring peace on earth, but a sword. Yes, indeed, a sword which cuts down deep into the human heart and conscience, laying open and bare all the moral deformities of our nature; but Antichristianity proclaims an universal truce, a general pacification, puts all the various creeds on the same level, and thus virtually stifles out the witness for God in the world as far as it can possibly do so, for, in order to bring about a harmonious association of these conflicting elements, such tremendous compromises must be made as virtually to destroy the distinctiveness and vitality of each particular faith.

The views I have been endeavouring to exhibit the Bishop of Oxford very ably and tersely expressed at a missionary meeting at Salisbury this year (1865):—

I have no doubt that the last attempt on the truth of Christ will come, not with any open denial of its verity, but with a courteous admission of its truth; and, at the same time, with a sapping of all its distinctive features. The result will be universal toleration and a deep respect for religiousness everywhere, always provided that it is not that troublesome thing which, by being believed, affects men's conduct, or even troubles the course of society. If so, they will all agree to put it down. I have no doubt that unbelief contains in itself the seed of the most intensely hating persecution which the world has ever seen yet. Instead of its being tolerant, I believe that it is the perfection of intolerance. I believe that, the very moment it has achieved its own victory, the thing above all others which it will hate is the simple faith of the Gospel of the Lord Jesus Christ. It must be so, because unbelief, in whatever form it comes, is the exaltation of the human intellect and the human will against the voice of revelation in common and in revealed knowledge. The stream flows on under the moonlight shining of its semi-intelligence with the most delicious smoothness when there is nothing to thwart it. They say, "Let us all love one another; let us be tolerant of each other's views. If you worship the devil, worship him, if you only worship him quietly. If you worship the anti-devil, do so, provided you do so quietly. Let us go on together in our old worldly ways and worldly thoughts, only holding nothing that shall be troublesome and disagreeable." Anything that is disagreeable in religion is such a shocking thing, and the most disagreeable thing probably is the revelation of divine truth. If you say you will have nothing to do with this fellowship with evil, and tell these unbelievers that they are handing themselves over to the devil under the pretence of liberty and emancipation from their shackles, they will forthwith turn upon you all the hatred of the rebel heart which the great rebel can stir up within it.

Sentiments which were angrily ridiculed by our infidel press; and yet, reader, pause again while I quote from speeches of two eminent politicians of different shades of opinion quite to the purpose of the Bishop of Oxford's remarks. Mr. Chichester Fortescue, in addressing the Liberal electors of Maldon, Essex, last year, urged such universalism as the policy of Liberals.

In these days it especially behoved the Liberal party to keep in their hands the guardianship and practice of civil and religious liberty—to maintain practically the ideas of equity between religious bodies. The maintenance of those principles of equity *and equality* was far from being inconsistent with the most sincere adherence to one's own religious belief. The danger was that religion, so essential within its own sphere, sometimes entered into spheres which were not its own, changed its nature, and, instead of maintaining, as it ought to do, contradicted and violated the principles of equality and equity. Upon that subject they would excuse him if he said one word on behalf of an important class of Dissenters who were probably hardly ever represented there—he meant the great Roman Catholic body of Ireland. He himself, although a Protestant, was connected with that body, and he would be false to himself if he neglected this opportunity of entreating this meeting, as representing the Liberal party of England, to maintain good terms with that important body.

And during the discussion on the Roman Catholic Oaths Bill, in the House of Commons, in May this year (1865), Mr. Horsman said—

He would like to see the oath simply one of allegiance. That oath would put them all on an equality, and unite them together in one great bond of national brotherhood, without distinction of creed or class.

It seems to be a principal object with the advanced Liberals to get away from all religious restraint—to banish it, in fact, from the legislature, and make it subordinate to the civil power. In France there is a Minister of Public Worship who oversees the various sects, allotting to each the government subsidy according to their numbers and influence. I believe Jews, Roman Catholics, and Protestants of more than one denomination receive state allowance and protection.

In New South Wales the same principle is in operation.

A sum of money is set aside by Act of Parliament out of the revenues of the colony for religious purposes. This is divided between the

Church of England, the Church of Rome, the Church of Scotland, and the Wesleyans, in proportion to their several numbers.

The clergy of different denominations live together in peace, if not quite in unity. They are *employés of the government*, and participate in that steadiness, moderation, and decorum which the public service tends to induce. There seem to be combined in no small degree the advantages of an establishment with the freedom and absence of interference which we associate with the idea of the voluntary system.—*Times*, September 15, 1862.

In England we have advanced several steps towards a similar state of things. Our Parliament is no longer Protestant, but made up of incongruous elements, and to suit this new condition of affairs many find it desirable to dissolve the union between Church and State. We make large grants of money to sustain and propagate Romanism, and to be thoroughly consistent we ought to subsidise every sect that can muster a few respectable congregations. All this, however, is not toleration, but *equality*, and amounts practically to a negation of God so far as the government is concerned.

Even Austria, the country of the Concordat, has adopted the Liberal theory with respect to the various religious bodies within her territory.

The Austrian commission entrusted with the framing of the law to regulate the relations of the Church to the State has presented its scheme to the Chamber of Deputies. The project guarantees to every one full liberty of conscience and of profession, the domestic exercise of his religion, the right to choose his belief according to his own free conviction. Nevertheless, he who makes the choice must have attained the requisite age, which for both sexes is 18. Up to that age children must follow the religion of their parents. If the latter belong to two different religions, the religion of the children will be determined first of all by the legal agreement, if there be any, concluded between the two parents. In the absence of any convention of this kind, the religion of the sons will follow that of the father, and of the daughters that of the mother. The enjoyment of civil and political rights is not to depend on religious confession, nor to be subject to any restriction on that account. Difference of religion will not form a civil obstacle to marriage. Professors of all beliefs are equally admissible by law to all dignities, functions, and public employments. Every church or religious society has the right publicly to carry out its worship, with a reserve as to measures necessary to secure public order. The law grants to all churches and religious societies this legal right. There is to be no state privileged religion.—*Standard*, 5 March, 1862.

Italy falls in with the modern notions. Spain, even bigoted

Spain, has begun to tolerate, but at present she withholds her consent to the doctrine of equality, so essential to every popular system of government.

So excessively humanitarian and anthropomorphic is the age that Orientals are becoming converts to the ensnaring and deceitful principle. An address from Algerian Arabs to the Emperor Napoleon, in April, 1865, supplies the following evidence :—

It is known that all religions believe they alone possess the truth and worship the true God, and consequently condemn all creeds differing from their own. It would be more useful to the general interest to bring to light the words of our holy book, which preach concord among all nations, which render homage to all sincere religious convictions, and which remind men that they are the children of the same God.

I think it well to furnish also a few leading opinions on this important topic, and first the views of M. Forçade, as given in the *Revue des deux Mondes* on the temporal power of the Papacy will be found to link this principle of religious equality with 1789, which is a point of interest, and further proves that religion itself is to be made to succumb to the rights of the people.

The fundamental political liberties, such as they are understood by modern societies—such as France has been aiming at since 1789—the freedom of the press, the liberty of meeting and of association—contain in themselves all the necessary guarantees for religious independence, and those who advocate those liberties, who are prepared to grant them to the Catholics, are perfectly justified in calling for the abolition of the temporal power, well aware that a free church in a free state would possess all that religious independence may require. For the Catholics, the mass of whom do not clearly foresee its consequences, it is a subject of deep uneasiness ; it places the Catholics, whom it thus enlists under the banner of the worst of legitimacies—the “right divine” of theocracy—in direct antagonism with all those who have not forgotten or recanted the principles of the French Revolution as regards the *rights of the peoples*.

This Roman question is essentially a French one ; it is, so to speak, the supreme expression of that dual of ideas, systems, and principles which has been dividing France for the last 80 years. It is, in the highest degree, the French Revolution contending against the most absolute of “right divine” governments. “Perish a nation, so that the temporal power of the Popes survive !” exclaims the last echo of the *ancien régime*. “Perish the temporal power of the Popes, rather than the rights of a people. Let Catholicism give up political privileges and acknowledge that it is entitled to no more than other creeds, equality and freedom !” exclaims the genius of French revolution.—M. Forçade, *Revue des deux Mondes* ; *Standard*, September 17, 1862.

The Pope himself, in the encyclical letter which caused so much excitement last year, also alludes to the same subject :—

Since, also, religion has been banished from civil government—since the doctrine and authority of Divine revelation have been repudiated—the idea intimately connected therewith of justice and human rights is obscured by darkness and lost sight of, and in place of true justice and legitimate right brute force is substituted, which has permitted some, entirely oblivious of the plainest principles of sound reason, to dare to proclaim “that the will of the people, manifested by what is called public opinion, or by other means, constitutes a supreme law, superior to all Divine and human right; and that accomplished facts in political affairs, by the mere fact of their having been accomplished, have the force of law.” But who does not perfectly see and understand that human society, released from the ties of religion and true justice, can have no further object than to amass riches, and can follow no other law in its action than the indomitable wickedness of a heart given up to pleasure and interest?

And Bishop Dupanloup endorses these views with sound and substantial argument :—

But, in assuring to the truth its rights and supreme rank, in placing and raising it above error, and in proclaiming for all men the certain duty of seeking it out, and, after having found it, the necessity of submitting to it, theologians, convinced that the civil liberty of a dissenting form of worship does not imply an adhesion to the belief tolerated, and does not contradict the Christian dogma, repeat when necessary the celebrated words of Fénelon to James of England, “Allow civil toleration, not in approving everything as being indifferent, but in suffering with patience all that God permits, and in trying to bring back men by a mild persuasion.” But there are men who, going far beyond those principles, would make of the unlimited liberty of worship the universal, absolute, and obligatory ideal of all ages and all nations, and would impose on all, even on the Pope and the Church, the anarchy of intelligence and the multiplication of sects as the best state of society, and real religious and social optimism.

If we test this deceitful, though plausible, aspect of Liberalism by the Christian standard, we shall quickly discern what spirit the new system is of. Imagine for a moment the great Apostle St. Paul sanctioning grants to any religion he considered false! Indeed, it is not possible to conceive such an idea as lodging for one instant in the mind of that earnest saint, who once said, under the Holy Spirit's guidance, “If any man preach any other gospel than that we have preached, let him be anathema (accursed), let him be maranatha (even from the Lord),” and yet men, *calling* themselves

Christians, of many denominations, and some of them foremost in professions of faith, sit in the British Parliament, and vote help to such other gospels as destroy men's souls, and in the name of Liberalism boast themselves as charitable. Are such men, think you, reader, with Christ or Antichrist? Do they by their abnegation of principle serve God? Or do they not rather try to serve God and man, that hopeless and impossible twin worship which none but hypocrites ever attempt?

In the coming desolations of religion, when all systems of belief are received as equally good, there will be no standard of appeal whereby sects and churches may settle disputes, no laws or discipline to preserve even an external harmony of belief; and lawlessness (*ἀνομία*), in its most democratic sense, will everywhere prevail. But it is quite possible that some attempts will be made to produce an outward appearance of order, and if there be but one leading doctrine or dogma which the various religious democracies can hold in common, we may yet witness the rise of a lifeless and spectral system, having the name of religion, overshadowing the world.

That some such notion is working in the minds of the *Liberal* fraternity I think may be gathered from certain remarks made in the press from time to time.

The theory of the constitution is that a man's conscience is his own business; the practice of society is to make it that of everybody else. We prefer the theory, and consider it essentially a matter of indifferent detail of what particular communion a good, honest, truthful, and dutiful gentleman may be; and nothing is more obvious than the healthy set of public opinion towards this view of the matter. It is not the priestly view on either side, because its tendency is to disregard the dogmas and rubrics of this and that church, and to select and stick to the points of agreement between them, which, after all, are as a hundred to one. But it is the view which day by day brings us nearer to the time when religion will be charitable, rational, and UNIVERSAL, and not the instrument of sacerdotal ambition, or the apology for heathenish animosities.—*Daily Telegraph* leader in memory of John Wells, October 26, 1863.

There are shallow people yet amongst us who write and speak and preach of "science and religion" as if the two were antagonistic forces, and had diverse effects. Sublime is the rebuke that they receive from every fresh accession to our knowledge; and petty indeed must their cavils seem to the brave and patient men who have been alone with God on the hills or in the air. Humble in spirit and yet most valiant,

patient and yet eager, such sworn knights of truth have also a priestly function; and sure it is that every stone which marks the progress of science will find its fitting place in the architecture of an *universal church*.—*Daily Telegraph*, September 8, 1863.

And the Bishop of Oxford, in combating the notion of such a lawless combination, admits the attempt is being made to weld human belief with all its discordancies into one apparently harmonious entity.

No sacrifice would be too costly which would bring us back to the unbroken unity of the early Church. But that unity was an agreement in the truth. As Christian men, we could not buy concord at the price of truth. We were sworn to contend earnestly for the faith once delivered to the saints, and how could we do this if we once consented, through the use of an ambiguous kind of concession, to conceal real differences under the pretence of agreement?—Bishop of Oxford's visitation speech, reported in *Daily Telegraph*, November 13, 1863.

But the Scriptures intimate that in respect of one doctrine at least the apostates of the last days will be agreed. Already faint traces of this universal dogma are discernible in the world, and there is a sect in existence which may ultimately enfold whole nations in its *charitable* embrace. The sect in question possesses no written creed, is emphatically demonstrative in the principles of brotherhood, and degrades the founder of Christianity from His Divine position to the level of humanity. It is specious and attractive, has very much in common with the principles of modern society, and may yet form a centre, towards which the faithless and creedless of other religions may gravitate.

I allude obviously to that system, or rather sect, whose very cognomen is ominous in itself, taken in conjunction with the enormous latitude of belief accorded to its members. It is common now to deny the Divinity of Jesus, and in that respect how large a body the Unitarians may ultimately become! The Turks say there is but one God. The Jews are Unitarians in the most complete sense. Infidels from every Christian sect in Europe, whilst acknowledging one God, are only sceptical as to the Divinity of the Author of Christianity, and there are but few and unimportant differences which at present separate these various bodies,

all of whom may be easily blended into one Unitarian household if they will but agree to acknowledge the superlative excellence of the *Man of Nazareth*.

A denial of Christ's Divinity is an emphatic denial of Christ. If only man, His blood could not have been a pure and spotless atonement, we are yet in our sins, and He is no Christ (*Χριστός*) to us. To accept our blessed Lord as man merely is to deny Him, and this St. John teaches us in several parts of his Epistles is an especial mark of Antichrist. His words are, "Whoso denieth that Jesus Christ is come *in the flesh*, the same is Antichrist." Now, no man denies the actual existence of Jesus Christ as an historical personage, for that is too well authenticated, and therefore it is quite clear that St. John here means a denial of that mystery of godliness, "God manifest *in the flesh*." We need not be surprised, therefore, to find that, with the prevalence of Antichristian principles, Socinianism flourishes in an unprecedented manner.

In every respect that system harmonises with the principles of 1789: it denies original sin and elevates humanity; it holds up the mere moral teachings of Christianity as the panacea for man's evils (even the Jacobins were once pleased to denominate Jesus Christ their grand master of Freemasonry); and I am disposed to believe that the Unitarian body are actually canvassing for some such general association, as I have slightly sketched, under their loving auspices.

In the *Unitarian Herald* of November 20, 1863, I observed a column headed "Liberal Christianity in France," "Liberal Christianity in Holland," in which was given some general idea of the spread of Socinianism; and from the same journal I extract the following, being part of a letter from Richard C. Rogers, Honorary Secretary to Devonshire Chapel:—

By God's help they intend to construct a Church worthy of a history, not devoid of interest or desert, and in which, as long as the building lasts, may, without subscriptions or creed, be conducted the worship of "One God the Father," and taught the precepts of "Jesus Christ whom He hath sent."—*Unitarian Herald*, November 20, 1863.

Liberal Christianity is a title of strange and awful import;

it implies something new, and is a departure from the good old paths trodden by Apostles and Martyrs. Christianity is, indeed, a real liberty when honestly embraced; but it never was *liberal* in the modern and wicked sense of that word. Christ himself cursed some things. John the Baptist received a portion of his hypocritical hearers with reviling. Paul launched anathemas against the false religionists of his day, and almost the last words which close up the inspired Scriptures are intolerant of certain guilt. Christianity is very tolerant of sinners by nature and from ignorance, but never declares one soft word for false teachers and teachings, but rather condemns and excludes them most positively.

The Unitarians say that our God is man, and infidels and Liberals affirm practically that man is God. It is man-worship therefore with which we are threatened, and Socinianism is to be the assumed disguise for the abominable apostacy.

Bishop Colenso, who has made such a stir in the world, is virtually a Unitarian.

The next charge brought against the bishop was, if possible, graver than any of the above. It related to the nature and person of our blessed Lord. It accused the bishop of imputing to our Lord ignorance and error, and thereby with denying that He is God and man in one person.—Trial of Bishop Colenso at the Cape, *Daily Telegraph*, January 26, 1864.

What a sign of the times we have likewise in that remarkable work, the *Life of Jesus*, by Rénan, a Jew! Its sale has been enormous; and, translated into many languages, its blasphemous contents, like evil seed, have been sown broadcast over the nations. Our own press has commented favourably upon it, and, as we learn, the French Protestant community openly endorse its corrupt teachings; for

The *Temps*, the organ of the French Protestants, points out that Rénan said nothing that might not be justified by Scripture, and I can bear out the testimony of the *Temps*, having frequently heard several of the most eloquent pastors of the French Protestant Church expound the Unitarian doctrines.—French correspondent of the *Standard*, February 1, 1862.

Sir John Bowring, himself a Unitarian, in a speech made at Birmingham, well expressed the hopes, desires, and sentiments of

that Antichristian body, and they will be found to endorse completely all that I have attributed to them.

The Unitarian body was ready to receive every revelation of truth. Theirs was a progressive religion, and could not be stationary. There was no religion so intolerable as that which declared that God was full of revenge, implacable, and irreconcilable. Only a few days ago he received a letter from a Parsee Fire-worshipper. He had no doubt that the meeting had heard that the Parsees worshipped the sun, flames, and the ocean. But they did so merely as the representatives of the great Divine Power which created all, and ought to be revered by all. When they looked at the sun—the grandest of created objects—and the tide, governed by immutable laws, they felt that Deity demanded respect and adoration. He had had the privilege of being amongst the Buddhists. They believed that an infant was created by God, and that it was destined to universal happiness. Such views coincided with his own. He would rather be a worshipper in the temple of Buddha than sit under the teachings of the Bishop of Oxford. The Mahometans were also getting rid of the traditions which corrupted their religion. Sir John Bowring concluded by saying that so long as Unitarians welcomed every information that astronomical, geographical, and geological knowledge brought to them they had nothing to fear.

The religion we professed was a religion not of the past, not even of the present, but a religion of the future, and a religion which would accommodate itself to every new revelation of science, to every addition that could be made to human knowledge. There was a book in China, the first three chapters in which stated that a child was free from sin. A missionary told them that that child was a child of perdition, and unless he was baptised and received into the Church he would be lost. Every maternal heart would repel such a tradition. In the worship of the Shasters at Calcutta there was not a single word uttered in those temples to which he could not give a cordial response. There was a great change going on amongst the Jews. They were giving up the traditions of the Talmud, and going back nearer and nearer to the simple truths taught in the Old Testament. There was a great controversy rising in France. At present the orthodox persecuting party had the ascendancy, but there were more than 6,000 men—honoured names in France—who had declared themselves opposed to certain doctrines held by the Church. In Italy he had had an opportunity of seeing what was going on in the Anglican Church. The future of that empire would, he had no doubt, be great and glorious. As regarded Garibaldi, he was, to his (Sir John's) personal knowledge, a Unitarian.—*Christian Times*.

Even Pope Pius IX. felt compelled to notice this infidel spirit of the age, which attacks the Divinity of our Lord.

But you know further, venerable brothers, that in our time insulters of every truth and of all justice, and violent enemies of our religion, have spread abroad other impious doctrines by means of pestilent books, pamphlets, and journals, which, distributed over the surface of the earth, deceive the people and wickedly lie. You are not ignorant that in our day men are found who, animated and excited by the spirit

of Satan, have arrived at that excess of impiety as not to fear to deny our Lord and Master Jesus Christ, and to attack His Divinity with scandalous persistence. We cannot abstain from awarding you well-merited eulogies, venerable brothers, for all the care and zeal with which you have raised your episcopal voice against so great an impiety.

The worship of the manhood of Jesus Christ to the exclusion of His Divinity is demon or hero worship, for the only possible superiority of character that can be claimed on this hypothesis for the *Man* of Nazareth is one simply of degree. As a matter of history, the human life of our blessed Lord was singularly perfect ; but if only man, then other human beings may approach very near to Him in excellency, and there is no obstacle to the appearance of one even equally holy.

Moreover, if we are to worship Jesus Christ as exhibiting to us all the virtues of which *human nature* is capable, what hinders or precludes our giving inferior adoration to other great and good heroes who, in a less degree, have been eminent for holiness, or have in any one particular illustrated specially a precious grace or quality deserving of our esteem ?

In the classical age the Pantheons were crowded with gods whom men regarded with different degrees of veneration, according as they realised in one or more particulars the ideal of perfection peculiar to the age. The deities of the ancients were first of all men conspicuous amongst their fellows for power or grace, whether of body or mind. They inspired by their conduct either the love or terror of their species, both powerful emotions calculated to make an enduring impression on cotemporaneous mortals, and through them on posterity. The veneration felt for such men was evidently expressed in the earlier ages, as now, by statues or images. At first only admired, they were eventually worshipped by the great mass of the people, and, just in proportion as mankind let go the hand of God in their primeval apostacies, so did they cling the more tenaciously to the images and memory of their heroes, until at last they worshipped and served the creature more than the Creator, who is blessed for ever.

Now I would ask the scoffer, are we safe from a like process of declension ? Mocking the Divinity of Jesus, and blaspheming

the holy and inspired Scriptures, whether positively or negatively, is the intellect of this age so mighty that, letting go the hand of God it can steer an onward course without danger of falling into the grossness of idolatry? By virtue of what principle have the people of this age any such special immunity? Is it Liberalism that will save us, with all its anthropomorphic tendencies? Is it that artificial and exquisitely wrought state of society termed civilisation that will keep us from corruption? I ask the apostate men who count the *blood* of the covenant an unholy thing, who do despite to the Spirit of God, and seek by every means to uproot the people's confidence in the blessed Bible, what have you to offer? Where are the gods we must worship? You would rob millions of their peace and confidence in the truth by your delusive sophistries, and give nothing upon which the ever-craving instincts of the soul may feed or find repose. But worship man must. Take away his Christianity, and he will fall back upon idolatry. At first, perhaps, worshipping an idea, such as the divine in man, it will not be long ere that crude thought receives embodiment, and with this horrible apostacy we seem to be really threatened.

Father Lacordaire, an eminent French scholar, in a speech delivered at the Paris Academy in 1861, propounded the coming delusion :—

The European democrat, with a few noble exceptions, only believes in humanity, and even only a fictitious humanity, which he has created in a dream. That dream is all at once his soul, his god, his Christ, his gospel, and he thinks of no religion, no matter how ancient and revered, save for the purpose of annihilating and persecuting it.—Father Lacordaire's speech in French Academy, January 28, 1861.

And Mr. Beecher, in his work, *Political Atheism*, summarises the same idea most completely where he writes—

Another principle of this philosophy (Hezelian) is eminently practical—namely, that “man is God, and must worship himself.”—Beecher's *Political Atheism*, p. 37.

Hero-worship is, as we have seen, one of the remarkable signs of the last days, and the two quotations just given go to prove how thoroughly it is of a piece with democracy—in fact, part of it ;

and although the grossness of the apostate system may not be immediately developed, yet symptoms of its presence amongst us are rapidly multiplying, and the dark mystery of man's declension is gradually unfolding itself before our astonished gaze.

I will now produce a few of the facts which appear to me to indicate the rapid approach of hero-worship as part of the religion of Europe ; any one of which, if isolated, might signify nothing, but collectively they form powerful evidence in support of the proposition.

Father Lacordaire informs us that the worship of humanity is the practical offshoot of democracy, and his opinion is based upon the system as developed in the *Old World*. Mr. Beecher, on the other hand, adds his corroborative testimony from experience gained of popular ascendancy in the *New*. Furthermore, we have the actual fact before us that, when democracy was rampant at the first French Revolution, all disguise was cast aside and the people openly accepted the logical consequences of their new principles. A virtuous humanity, presumably able to govern itself, make its own laws, keep them, and attain to a condition of perfection unaided, laughed scornfully at revelation, and denominated all faith in God and Jesus Christ superstition. "We will not have this man to reign over us," said they : "we worship reason ;" and, adopting the old heathen method, they converted churches into temples, and bowed down to fire altars, images, and even humanity itself in the person of a fallen woman. Democracy is fruitful in the creation of heroes, for in order to express itself it must be embodied, and the man of the people is armed with a power which no ordinary sceptre ever controlled. Opposed in principle to superiority, and proclaiming a spurious equality, yet the multitudes belie their own principles, prostrate themselves before a vast intellect, and degrade themselves by a fulsome adoration of fellow-mortals.

The proofs of approaching hero-worship come to us from France, Spain, Italy, Servia, &c., as well as from our midst, and I might very appropriately here introduce some of the blasphemous honours heaped upon the French Emperor, but, as they belong more to the

section on the Person of Antichrist, I shall simply quote in this place one significant fact taken from the *Times* in 1861:—

The French General-in-Chief, accompanied by his staff, &c., attended high mass in the Maronite church of Beyrout. When service was over the bishop gave an address, and at its conclusion "chanted a prayer of thanksgiving to France and her Emperor."—*Times*, April 23, 1861.

Hero-worship is greatly in keeping with French democracy, and recently, when a fête-day in honour of Shakespeare was proposed in Paris, an eminent French writer wrote in the following strain:—

The idea of fêting the illustrious dead is grand. They are our saints, and should have their calendar. I join in your idea with all my heart. In spirit I shall be with you. In my name, then, propose the health of the divine Shakespeare—he who is highest amongst us; for he has overcome Voltaire, and escaped safe and sound from his powerful grasp. Some other day we will fête Voltaire *quand même*, seeing that he too has triumphed over many others. Our triumph will be to have set up all our deities in one temple; and to have understood that all genius comes from the same God—that God to whom every good path leads, and whose temple is truth.—GEORGE SAND.

Spain likewise bestirs herself in heaping honours upon her "illustrious dead," and by royal decree a statue is to be erected to Christopher Columbus in the capital. A leading *Liberal* paper in this country thus comments upon the fact:—

A statue to CHRISTOPHER COLUMBUS! The idea at this date has in it something religious—something like that awful ceremony of the ancients when they consecrated an altar to human destiny with blood and the spoils of states. Spain in her present national revival does well to begin by celebrating her greatest hero; for her hero he was, though Genoa produced him, and although the ungrateful "Castille and Leon" to which he gave a world—"nuevo mundo dio COLON"—loaded him with chains, and broke his great heart with ingratitude.—*Daily Telegraph*, July 30, 1864.

The Italian mind is even more bent upon venerating humanity, and, not waiting until the grave covers the remains of her heroic children, adores them in the flesh. A letter published in the *Standard* of 24th October, 1862, written from Naples, proves to what extent that nation has gone in its worship of Garibaldi.

If any doubt remains, after recent events, of the thoroughly Anti-christian tendency of the Garibaldian movement, I think a glance at

the Garibaldian Catechism, of which I enclose you the copy printed in Genoa, and extensively circulated in the revolutionised provinces, may serve as a warning to Englishmen, who to that proud title add the dearer and holier one of Christians, how they encourage a sect whose negation of the lowest standard of moral order, of honour, and decency, has never been more openly and flagrantly displayed than in this most blasphemous issue of the Milanese press. Shocking as it must be to all Christian ears, it would be well those at home should know what are the principles they are openly supporting, in, let us trust, ignorance of what they are upholding; and, if you can give some of its more prominent passages a place in your columns, I think it may serve to make thinking men pause ere they lend a hand to a revolution so subversive of the common tenets of every Christian sect, that no Protestant, even the most bigoted, can read its manifestoes without a shudder. I have frequently called your attention to the wholesale perversion of youth carried on here by means of the press, paid and authorised by the Piedmontese and revolutionary committees; and I esteem the occurrence which threw this tissue of irreligion and profanity into my hands so far fortunate that it enables me to lift the mask from the specious pretext of a no-Popery cry, and to demonstrate that the Mazzinian press is now endeavouring to sap, not any form of Protestantism, but Christian truth—not to overthrow the Papacy or the temporal power, but to pervert the Decalogue. And to prove this I call attention to the infamous exceptions openly made in the parody of the holy Commandments. Let any man read these and say what is the morality of a cause so advocated; let him turn to the paraphrase on the Lord's Prayer, where the name of a soldier of fortune is substituted for that of our Father in heaven, and let him say if that Father is not far more grossly insulted by men who denounce the temporal power of the Pope than it has ever been since Père Duchêne and *l'ami du peuple* vomited forth blasphemy at the foot of the guillotine in 1793.

There is yet time to halt; but, in the name of Christian England, let us renounce all complicity with such a cause as this before it saps all belief, all morality, all honour between man and man, all worship between man and God. We are taking the serpent to our hearth. Let us shake off the unclean thing before it turns and stings us in the vitals. It is not a political point; it is Christianity and social order that are at stake; and the sooner we realise this the better, or it will be too late.

Yours faithfully,
 ANGLICUS.

Naples, Oct. 18.

GARIBALDIAN DOCTRINE.

A CATECHISM FOR YOUNG ITALIANS FROM FIFTEEN TO TWENTY-FIVE YEARS OF AGE.

PART I.—LESSON I.

Question. Make the sign of the cross.

Answer. In the name of the Father of our country, of the Son of the People, of the Spirit of Liberty. Amen.

- Q. Who created you a soldier?
 A. Garibaldi created me a soldier.
 Q. For what end did he create you a soldier?
 A. He created me a soldier to honour, love, and serve Italy?
 Q. What has he promised to those who love and serve Italy?
 A. Victory.
 Q. What is the happiness of victory?
 A. The sight of Garibaldi, and every kind of pleasure without any kind of pain.
 Q. Who is Garibaldi?
 A. Garibaldi is a most generous spirit, blessed by Heaven and earth.
 Q. How many Garibaldis are there?
 A. There is only one Garibaldi.
 Q. Where is Garibaldi?
 A. In the heart of every honest Italian that is neither weak nor drowsy.
 Q. How many persons are there in Garibaldi?
 A. In Garibaldi there are three persons really distinct.
 Q. What are these three persons?
 A. The Father of his country, the Son of the People, and the Spirit of Liberty.
 Q. Which of these is the greatest, the wisest, the most powerful?
 A. They are all three equal, because they have the same greatness, the same power, the same wisdom.
 Q. Which of these three persons was made man?
 A. The second, that is the Son of the People.
 Q. How was he made man?
 A. He took a body and soul, as we have, in the most fortunate breast of a woman of the people.
 Q. How do you name the Son of the People made man?
 A. Joseph.
 Q. Why was he made man?
 A. To save Italy.
 Q. What did he do to save Italy?
 A. He defeated the Austrians and the Bourbons and retired to Caprera.
 Q. How many years did he stay there?
 A. Not quite two years.
 Q. What did he do after these two years?
 A. He returned among us glorious and triumphant, never more to leave us.

SECOND LESSON.

- Q. How many are the commandments of Garibaldi?
 A. Ten.
 Q. What are they?
 A. I am Garibaldi thy general.
 2. Thou shalt not be a soldier of Garibaldi in vain.
 3. Remember thou keep holy the national festivals.
 4. Honour thy country, that thou mayest live long in it.
 5. Thou shalt not kill, save those who are in arms against Italy.
 6. Thou shalt not commit adultery (except to the harm of the enemies of Italy!) (*sic in originem.*)

7. Thou shalt not steal, except the Peter's Pence, which thou shalt devote to the rescue of Rome and Venice.
8. Thou shalt not bear false witness, as do the priests, to support the temporal power.
9. Thou shalt not desire to invade the country of another.
10. Thou shalt not covet the Cross of St. Maurice and St. Lazarus.

THIRD LESSON.

Q. What are the virtues proper to a Garibaldian, without which it is impossible he can conquer?

A. Three—Faith, Hope, and Charity.

Q. Repeat the act of Faith.

A. "I firmly believe there is one Garibaldi, who rewards the brave and chastises cowards. I believe there is only one Garibaldi, and that it is impossible there should ever be a second."

Q. Repeat the act of Hope.

A. "O my Garibaldi! because thou art most powerful, most generous, and most loyal, I hope that thou wilt grant me a free Italy, as thou hast promised, if I do the work of a good soldier, as I propose to do, under thy direction and thy command."

The very government itself of that revived nationality appears to share the popular instincts, for, in conferring the Order of St. Maurice and St. Lazarus on M. Rossini, the Italian Minister of the Interior thus addressed him:—

Illustrious Sir,—The solemnity by which Pesaro celebrated your fête-day has been, for the first time under the reign of Victor Emmanuel, a national solemnity, because, the barriers which kept the populations divided being destroyed, they could come from all parts of Italy to take part in it, fraternising not only in spirit and in intention, but in the *worship of a sublime genius*. The king, who makes himself the interpreter of every noble aspiration of Italy, has wished, under that happy circumstance, to decorate you with the Grand Cordon of St. Maurice and St. Lazarus, intending not only to render honour to the man whom all Europe admires, but to pay a national debt, and thus make known the love and admiration of Italy for her great citizen. In acquitting myself of the pleasing mission of announcing to you this decision of our sovereign, and in sending the insignia of the decoration conferred on you, I esteem myself happy in expressing to you the sentiments of admiration and of reverence with which I have the honour to sign myself your very devoted UBALDINO PERUZZI.—*Daily Telegraph*, August 31, 1864.

Even from Servia there comes a striking manifestation of the abounding evil.

Prince Michael, desirous of recognising the services rendered by Richard Cobden to the cause of humanity and of Servia, has ordered funeral services in honour of his memory to be performed to-morrow in

the Servian cathedral and in the Protestant church in this city.—*Daily Telegraph*, April 10, 1865.

Looking at home, we all remember the excessive adulation bestowed upon the Italian patriot when he visited us. However right it may be to show respect for a man who certainly possesses some rather rare qualities, yet the reception given him was wild and idolatrous, and that I do not exaggerate the fact, let that mouth-piece of Liberalism, the *Daily Telegraph*, bear witness.

It is natural that the Italians themselves should regard their liberator from a cruel oppression with almost idolatrous affection, but that he (Garibaldi) should be the object of *hero-worship* in this country is, we repeat, a significant event.—*Daily Telegraph* leader, April 12, 1864.

But this is not the only symptom of hero-worship in a country that was wont to pride itself upon the purity and intensity of its faith in all the great doctrines of Christianity. The circumstances attending the death and mourning for the late Prince Consort are still fresh in our memories, and in the excess of sorrow both throne and people appear to have strayed away from Christian consistency.

I have such an opinion of the late Prince's virtues that I believe, could he have witnessed the intense adulation bestowed upon his memory, he would have been the first to rush in amongst us, and with uplifted hands stay the idolatrous suggestions, pointing upwards to his God and our God, the first Cause and the only Source of all good, whose is the glory as well as the power for evermore. Temples and statues and hymns of thanksgiving would only afflict his humble spirit, and he would cry out, as did St. Paul when the people of Lycaonia attempted to worship him, "We also are men of like passions with you," &c.—Acts xiv. 15.

What meant that strain of music and of song which echoed from the lips of man at the opening of the International Exhibition of 1862?—

O silent father of our kings to be,
Mourn'd in this hour of jubilee,
For this, for all, we weep our thanks to thee.
Thine was the world-compelling plan, &c.

Was this addressed to mortal or to God ? one might well inquire as he reads this registered token of England's moral defection from the holy and the true.

In a speech made by Mr. Disraeli at the International Exhibition banquet, given by the Lord Mayor of London, on April 28, 1862, there occurred a striking piece of revived heathenism :—

In old days, indeed, before the tombs of heroes they were accustomed to celebrate rites and sacrifices, sometimes fantastic, sometimes gloomy and terrible ; but to our hero we offer the oblations of peace ; and an industry stimulated, invention refined, and a taste elevated are the due offerings that we make to his serene and sagacious spirit.

At the burial of Lord Palmerston another singular instance of hero-worship took place and was recorded by the *Times* :—

As the words "dust to dust, ashes to ashes," were pronounced, the chief mourner, as a last precious offering to the dead, threw into the grave several diamond and gold rings.

Look again at the Shakesperian festivals. Why, after such a long interval of time, is the poet's memory to be so specially revered ? Why is a National Portrait Gallery so emphatically a creation of Liberal and democratic times ? Perhaps the answer to all this is to be found in that question, with its answer, propounded by our Saviour to the Jews—"How can ye believe which receive honour one of another, and seek not the honour that cometh from God only ?" It has been further suggested (and I believe the idea is to be carried out) that the places and buildings where eminent men were born, or had lived, and died, should be marked by the erection of suitable tablets in terra cotta ; so thoroughly human is man in his modern religious tendencies.

Connected with this spirit of man-worship is that morbid prying into the world of departed spirits, a mischief which is at work as well in the professing Church as in the world. In the Church there have been published of late years books with a most dangerous tendency, representing departed friends as hovering around their old haunts, and being sometimes spiritually present to survivors—in fact, teaching, under a Christian guise, doctrines contrary to the Bible, which says that the dead have no part in

this world, neither in any of the works that are done in it under the sun. In the world this same sentimentalism manifests itself in spirit-rapping, and such supposed mediums of communication between the spirit sphere and our own.

Another powerful lever which the Liberals are employing in order to wean the Churches gradually away from the influence of that Word which is sharper than any two-edged sword, is the secularisation of the Sabbath or *rest* day. The peculiar sanctity of that blessed day is called in question even by some who profess Christianity, and all kinds of weak and worldly arguments are used to loosen if possible the holy and wholesome restraints on human depravity which the Sabbath and its ordinances impose. A plain proposal to abolish our Sundays would be too clear an exposition of Liberalism to succeed ; and so the attack is made under the usual guise of philanthropy. Counter-attractions are set up in order to weaken the religious prejudices, as they are called. Bands of music play in the metropolitan parks under government patronage, and the very men by whose chief instrumentality thus much has been accomplished make no secret of their desire to go forward in the same direction by opening museums and other places of recreation.

By an artful and immoral use of certain legal powers, large numbers of the working classes are admitted to the Crystal Palace on the Sunday.

"Crystal Palace share clubs" have been formed, by which working men are enabled to obtain at least one share in the proprietorship of the great museum of nature and art at Sydenham. This little piece of property is sufficient to give its holder a title to entrance on Sundays after half-past one o'clock, throughout the year, to the premises of which, in fact, he is part possessor. The value of a single share is thus proportionally greater than that of a plurality of shares, inasmuch as it carries the same privilege at a less cost. The average price, including charges of transfer and stamps, is about 36s. ; and the share, after being used as a ticket of free admission, continues to be saleable, very likely at a profit. A subscription of a shilling a week, and a monthly ballot of shares, are the main points in the machinery of these clubs. Already more than eight hundred shares have been distributed among the working class. It is, however, obvious that were this the only opening afforded the class in question, the People's Palace could not yesterday have been thronged as we beheld. The explanation is that the directors, willing to assist a movement so popular, granted a request on the part

of those who have promoted the share clubs that free admissions, for one Sunday, might be extensively bestowed by members on their friends. That Sunday was the one just past. It is needless to point out how unobtrusively the event has been suffered to take its course, and to speak for itself and for those toiling millions who have so long pleaded in vain for leave to employ a portion of the Sabbath in recreating mind and body.—*Daily Telegraph*, May 27, 1861.

The desecration of the Sabbath is an old and favourite method for the promotion of apostacy, used long ago by Jacobins and infidels ; and blind indeed must that man be who cannot perceive the intimate connection existing between these Sabbath innovations and the other dogmas of the Revolutionary code. Those men who are trying so mightily to get the government of the world within their fiendish grasp, in order, as they boast, to destroy bigots and tyrants, base their pretensions upon the assumption that man knows best what is for his good, and that our mere human and fallen instincts afford sufficient light, without any revelation from above. Practically they ridicule the Scriptures, and set them at naught, which is a manifest token of their unbelief. And yet no wonder, when we consider how the Bible condemns the false principles of Liberalism on its every page, and threatens overwhelming destruction to those who follow such cunningly devised schemes. Democracy is unfavourable to restraint of any kind, and whether the law come from earthly sovereign or heaven's own King, the rebel apostates seem determined to evince their *lawlessness* by bold and violent opposition.

In Scotland, the proverbial land of Sabbath observance, a change is evidently impending, and, as usual on all religious questions, the *Daily Telegraph* finds occasion to scoff and ridicule that good old way which the modern school find so irksome.

From the "dawn of civility," as Hume phrases it, or at least since the Reformation, which was perhaps before that dawn, Scotland has had a great deal of its most noteworthy, often its best, and almost always its most energetic thought expressed in the Church, which now, alas ! having fallen upon the evil times and days of latitudinarian speculation and free speech and cheap printing, is striving very hard to maintain its ascendancy by boldly asserting the Divine right of Presbytery, and by condemning the use of the Apocrypha for royal monuments, and the use of railway carriages, cabs, and "cookies" on Sundays. The spirit is still willing, but the flesh—and I am afraid the brain also—is weak, and

rather slow to apprehend the signs of the times as disclosed in the pages of Thomas Carlyle, penny newspapers, and Bishop Colenso.—*Daily Telegraph*, May 19, 1864.

The Rev. Mr. Beecher, in his work on Political Atheism, tells a similar tale about democratic America, and there the Sabbath is also apparently doomed.

In Cincinnati certain rationalistic Germans have avowed their purpose to abolish the Sabbath, and have commenced public banquets and theatrical exhibitions on that day.—p. 80.

The Sabbath is to be obliterated as a waste of time, and its place supplied by occasional holidays for amusement and pleasure.—Beecher's *Political Atheism*, p. 10.

After this work was completed for the press a new Sunday movement was started under the auspices of some leading men of science, and I think I cannot do better than give the notice as taken from the *Standard* of 8th January, 1866, *in extenso* :—

A NEW SUNDAY MOVEMENT.—Yesterday evening the first of a series of Sunday services of a novel and peculiar character took place in St. Martin's Hall, Long Acre, under the auspices of Sir Charles Lyell, Bart., Sir J. Lubbock, Bart., Mr. A. H. Layard, M.P., Sir John Bowring, Sir James Clark, Mr. J. Stuart Mill, M.P., Mr. Charles Dickens, Sir J. G. Wilkinson, Professor Owen, Professor Martineau, Dr. Carpenter, Mr. Scholefield, M.P., Mr. Erasmus Wilson, Sir Joshua Walmsley, Mr. P. A. Taylor, M.P., Professor Key, and other gentlemen connected with literature, science, and politics. They urge that the Sunday, as a day of rest and leisure, when the thoughts of men are released from the engrossing labour of mere existence, is the time most fitted for the exercise of the reflective faculties, and that the winter Sunday evenings would be so employed, if opportunities were afforded, by large numbers of those who at present do not attend places of worship, who would listen to discourses on science and the wonders of the universe, thus producing in their minds a reverence and love of the Deity, and raising up an opposing principle to intemperance and immorality. Last night, with a view of carrying out these principles, the first of the proposed series of lectures was given, the subject being "The desirableness of improving natural knowledge," by Mr. Thomas Henry Huxley, F.R.S., Professor of Natural History in the Government School of Mines, Jermyn Street. At certain periods of the evening there were selections from Haydn's *Creation*, and other pieces of sacred music, the principal vocalists being Miss Rose Hersee, Mr. Miranda, and Mr. Renwick. Mr. Jennings conducted a specially organised choir, Mr. Jolly being the organist and Mr. Harper the pianist. It was announced that the arrangements for the remaining lectures of the first series would be as follows :—Sunday, Jan. 14, Sir John Bowring, LL.D., F.R.S., "Religious progress outside the Christian pale—among Buddhists, Brahmins, Parsees, and Mahometans;" Sunday, Jan. 21, Dr. W. B. Carpenter, F.R.S.,

registrar of the University of London, on "The antiquity of man;" Sunday, Jan. 28, Dr. W. B. Hodgson, on "Many members but one body;" Sunday, Feb. 4, Mr. James Heywood, F.R.S., of Trinity College, Cambridge, formerly M.P. for North Lancashire, on "The early history of the world;" Sunday, Feb. 11, Mr. J. Baxter Langley, member of the Royal College of Surgeons, on "John Milton," with musical illustrations of his works.

The subjects selected by these advocates of natural religion forcibly remind us of St. Paul's admonition about "oppositions of science, falsely so called," and show what the Christian Church has to expect from the spread of democracy and Liberalism in the world.

Man has a powerful instinct for pleasurable excitement, and the men of the final apostacy are especially distinguished for being "lovers of pleasure more than lovers of God," so that it is no marvel that such multitudes are beguiled by the sophistries of the age, and make Sunday a holiday rather than keep it to the Lord as a *holy* day.

POLITICAL ASPECTS OF THE ANTICHRISTIAN APOSTACY IN ITS RESURRECTION STATE.

THE PROPHECY.

And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.—Luke xxi. 25, 26.

The sun shall be darkened, the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.—Matthew xxiv. 29.

Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.—Jude 8.

Chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities.—2 Peter ii. 10.

While they promise them LIBERTY, they themselves are the servants of corruption.—2 Peter ii. 19.

They set their mouth against the heavens, and their tongue walketh through the earth.—Psalm lxxiii. 9.

These are raging waves of the sea, foaming out their own shame; wandering stars, murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words.—Jude 13, 16.

When they speak great swelling words of vanity, they allure through the lusts of the flesh.—2 Peter ii. 18.

For men shall be boasters (self-sufficient), proud, unthankful.—2 Timothy iii. 2.

Speaking lies in hypocrisy; having their conscience seared with a hot iron.—1 Timothy iv. 2.

Truce-breakers (averse to treaties), false accusers, fierce, traitors, heady, high-minded.—2 Timothy iii. 3, 4.

THE FULFILMENT.

“The only source of legitimate power is the people.” Such was the wording of a resolution passed at a general meeting of Englishmen on the 1st of December, 1863, under the auspices of the National League for the Independence of Poland, and this brief sentence is just the key-note of all those modern political principles which are changing the very aspect of things, hurling kings from their thrones, and darkening the political heavens with distress and perplexity. Smarting under the consequences of the curse, aggravated in a thousand ways by man’s own insensate folly, the civilised communities of Europe have fallen an easy prey to the grossest of delusions. The high-sounding promises of self-seeking demagogues, who represent the sufferings of humanity as purely the result of bad government, and easily to be cured, have bewitched the masses, and by that turn in fortune’s wheel which transfers power from kings to peoples, men are struggling and hoping to free themselves from calamities for which indeed there is no earthly remedy.

The mighty intellect which accomplishes so many triumphs, the industrial energy which encircles the earth as with a belt of nervous vitality, and the natural qualities of the human heart are operating causes of sufficient force, in the estimation of Liberals, to regenerate the world, and, with an impetuosity almost frenzied, they push forward the flattering scheme to its extreme limits.

Thus at their very starting-point the men of this generation array themselves against the plain teachings of Scripture, and, without stopping to quote the innumerable passages in the Bible, all which the reader can easily find, I shall simply say that the Divine Founder of Christianity Himself, in the presence of a judge

who *unjustly* condemned him, acknowledged the power of rulers to be from above, and not from beneath—from God, and not from the people; and how a God-fearing Bible-reading man can be a democrat is a mystery altogether unexplainable. But speaking of the last days, when faith in God's overruling Providence should grow weak, our Master Himself foretold the vast political change which is now transpiring—regality, typified by the sun and moon obscured; great men and princes and rulers, as stars falling out of their places; and the peoples, as the great sea, with their heroes, as the mighty waves, roaring with madness, and swaying to and fro with passion.

The spread of democracy in Europe requires no confirmation; but I think an outline of the scheme, as found in the various writings and opinions of the age, will prove instructive and to the point, more especially in the evidence such views furnish of the plan being altogether a continuation of the great French Revolution, and a carrying out of the work which was interrupted and delayed by the battle of Waterloo. Briefly, the idea is for each separate family or race to establish itself well in the new principles, to rise against and free itself from the control of earthly and heavenly restraints, and for the whole afterwards to agree upon some general policy which shall cement these various (so called *regenerated*) nationalities into one harmonious confederation, with the crowned head, or incarnation, of democracy so styled, for its president, if not its divinity; the "Code Napoléon" for its Bible and book of laws; and self-indulgent luxury its paradise: no more war to ravage, nor famine to desolate, but peace and plenty for ever, a very millennium of delight. Such is the programme of those who profess to believe in humanity, and who practically are worshipping and serving the creature more than the Creator, who is blessed for evermore.

This is, perhaps, the place where I can best allude to the real connection existing between continental and British democracy, so far as the latter has been fairly developed. Abroad, democracy, from innumerable causes which this work should make perfectly intelligible, is associated with the Napoleon dynasty, and is termed

Napoleonism. At home the same principles are classified as Liberalism; both being absolutely identical in all their most essential features, and even the ancient antipathy to the name of Napoleon is giving place amongst our more advanced Liberals to feelings next akin to unqualified admiration. (See *Speaking Image*, page 135.) There did exist even in the days of Pitt a section of politicians who inwardly sympathised with French democracy, and even ministers of religion have been known to regard the battle of Waterloo as the putting back of Europe for half a century; so that, when the Emperor of democracy reappeared upon the great stage of human events and issued his singular manifesto, he was not without friendly sympathy in England's Parliament.

I represent, said he, a principle, a cause, and a defeat: the principle—it is the sovereignty of the people; the cause—it is that of the empire (crowned democracy); the defeat—Waterloo (defeat of democracy to be avenged). And how remarkably has this wonderful man, in the language of Persigny, “reconciled Europe to the Revolution!” The Treaty of Proscription existed; it was legally binding, as the late Mr. Cobden stated recently in the House of Commons.

There was only one treaty in the settlement of Vienna, and that was a treaty entered into by England, Russia, Austria, and Prussia, in which they bound themselves solemnly, in the name of the Holy Trinity, by force of arms, if necessary, to prevent for ever any member of the Bonaparte family from sitting on the throne of France.—Speech on vote of censure, *Daily Telegraph*, July 7, 1864.

Why did we, contrary to the wishes of the other three powers, break away from our oath, contradict all our former policy, condemn the principles and statesmanship of Pitt, and shake hands with an individual whose name is synonymous with European revolution, and who does not keep at home and quiet with his own affairs? The principle of non-interference with other governments is sound up to a certain point, like the sanctity of a man's house, so long as he does nothing therein that is dangerous to his neighbour. What is Napoleonism, however, but *revolution crowned*? And I have a higher opinion of the intelligence of our Liberal statesmen than to suppose them blind to this fact, and

look for the reason of their recognition of the resurrection empire to a change in their sentiments, and a thorough conversion to the principles of democracy.

The acknowledgment of popular sovereignty is all but universal, and the opinions I shall at once produce evince a general acceptance of the change as one now altogether beyond control.

Well, go on the Continent. You find there wide extension of political franchises all over the country. Italy, and Austria even is stirring its dry bones ; you have all Germany now more or less invested with *popular sovereignty* ; and I say that, with all our boasted maxims of superiority as a self-governing people, we don't maintain our relative rank in the world, for we are obliged to acknowledge that we dare not entrust a considerable part of the population of this country with political power, for fear they should make a revolutionary and dangerous use of it.—Cobden, *Evening Star*, November 26, 1863.

In order to show to what a degree the democratic principle, or, if that term is offensive, *popular sovereignty in Europe*, has progressed during the last thirty or forty years, allow me to read an extract from the manifesto of the sovereigns of Austria, Russia, and Prussia, dated Laybach, 12th May, 1821. That was the time of the Holy Alliance. It says, "Useful or necessary changes in legislation and in the administration of states ought only to emanate from the free will and the intelligent and well-weighed conviction of those whom God has rendered responsible for power. All that deviates from this line necessarily tends to disorder, commotion, and evils far more insufferable than those which it was intended to remedy." That was the doctrine of the absolute sovereigns in 1821. Now we are told that they are constrained in the course they are now following in Denmark by the pressure they are under from the *German population*.—Cobden, vote of censure, *Daily Telegraph*, July 7, 1864.

Having quoted opinions of the late Richard Cobden, I subjoin the views of John Bright, as well as those of three other well-known English names, which will be sufficient evidence, so far as Great Britain is concerned ; one of the opinions being from no less a person than our present Prime Minister, Lord Palmerston's successor :—

Then Europe and England may learn that an *instructed democracy* is the surest foundation of government, and that education and freedom are the only sources of true greatness and true happiness among any people. (The honourable member sat down amid continued cheering.)—Bright, *Evening Star*, November 26, 1863.

That great man (Washington) must have felt that the seed of the dissolution of his handiwork was sown at its foundation. He sought to found a freedom as permanent as that of England, but that which he founded was built upon the principles of the first French Revolution, which substituted *the will of man for the law of God* in the government of mankind. This is the great difference between the constitution of

England and the constitution of the United States, the constitution of France, and all the constitutions founded on the Code Napoléon.—Mr. Newdegate on the American war, at Rugby, *Daily Telegraph*, Nov. 28, 1862.

The Liberal party is of opinion that the electoral franchise should be democratic. We are not. The Liberal party is of opinion that the mode of exercising the suffrage should be conducted so that property should be divested of its legitimate influence. We are not. The Liberal party is of opinion that the union between Church and State should be abolished. We are not. The colonial empire is the national estate, and affords to every subject of her Majesty a field for his enterprise and energy. The Liberal party is of opinion that the relations between the mother country and the colonies should be abrogated. We are not. The Liberal party are opposed to the ancient right of corporations, and the privileges of endowment, and think that they ought to be put an end to. We do not.—Disraeli, at the dinner of the Conservative party, *Morning Star*, June 27, 1863.

In the late conference her Majesty's Government, the French government, and the governments of Denmark and Sweden had expressly declared that those Duchies should not be disposed of without the consent of their population, supposing them to be yielded up by the King of Denmark. Therefore on this point we were agreed with France, and not with Austria, Russia, and Prussia. The result must be that we should draw towards France, rather than towards those who thought that sovereignty should be separated from the will of the people.—*Daily Telegraph*, July 23, 1864; Earl Russell, in the House of Lords, July 22, 1864.

French testimony to the predominance of popular sovereignty is very clear and outspoken, coming from the highest sources, and acknowledged by the Emperor himself.

He (M. de Tocqueville) thought he saw Europe, but particularly France, advancing with rapid strides towards absolute equality, and that America was, as it were, a living prophecy, and the forerunner of the future state of Christian nations. But, notwithstanding the sacred origin which he ascribed to the doctrine that all men are equal, he beheld with unfeigned dismay the future which such a complete subversion of social changes was preparing for the world.—Speech of Father Lacordaire at the French Academy, January 28, 1861.

That which M. de Tocqueville viewed with dismay the incarnate chief of Liberalism (as we learn from another source) regards as substantial progress.

The Emperor believes democracy to be the social form towards which every human society is tending. For my part, I am as convinced and as disinterested in my adhesion to that policy as those who attack it can be. I supported it in times past, I support it now, because it is the policy of a great people, of a great government, and of a great epoch.—M. Lafond de St. Mur, on the address, in the Corps Législatif, *Times*, March 10, 1864.

Prince Napoleon not only makes no secret of his adhesion to the principles of democracy, but on every occasion when opportunity serves he revels in the public profession of it. Just two of his statements must suffice :—

We represent modern society and its progressive tendencies.

Much has been spoken against universal suffrage, but, to be convinced of its justice, examine it in Savoy, and see if there ever existed a finer spectacle.

It is the glory of the Emperor that he has torn the treaties of 1815 with the point of his sword, and the people are grateful to him for the act.—Quoted from Prince Napoleon's speech to the Senate on Friday, March 1, 1861.

I am bound to say that I do not always agree in opinion with the Count de Persigny. I love liberty more than he does, or rather he loves it as much as I do, but I have more confidence in it than he has, and more warmly than he, perhaps, do I offer up my wishes for the completion of the edifice. He has had the instinct and the idea of *Liberal Napoleonism* and of the democratic principles which constitute the glory of it.

I fear nothing for the great government of my country. It is deep-rooted in the hearts of the people. So long as it shall continue to represent the principle of *nationalities abroad*, so long as it shall at home remain in *communication with the sentiments of the masses*, it may defy all the efforts of the clericals. I fear nothing for Napoleon III. until there shall be *schism between him and the people*.—Prince Napoleon in Senate, February 25, 1862.

It is also made plain to us that the real meaning and purpose of the revived Napoleonic empire is to destroy the principles involved in the treaties of 1815—principles of Divine right and of power from above—and to restore those of the great French Revolution. In writing to the Queen relative to his proposed Congress of the nations, this fact was rather coolly intimated :—

If one considers attentively the situation of the different countries, it is impossible not to admit that on almost all points the treaties of Vienna are destroyed, modified, disregarded, or menaced.—Emperor Napoleon to Queen Victoria in reference to the Congress, Nov. 4, 1863.

And there can be no doubt whatever that this mysterious potentate has, by a far-sighted policy, worked out the problem which proved him to be, as he himself declared at the outset of his career, the embodiment of a principle (sovereignty of the people), a cause (that of the empire), a defeat (the battle of Waterloo).

Some further French evidence at hand is not without its importance :—

At the present day in our country there is one power which dominates everything, that can do everything, and that fortunately shows by no means a desire to be immutable. That power is *universal suffrage*.—*Le Temps*, December 19, 1863.

The excesses of despotism in France find apologists among those Radicals who are lenient enough towards despotism when it favours revolution and levels deadly blows at the organisation of society, to reduce all to a uniform level of satisfied slavery and grovelling mediocrity. That is the aim of Imperialism in France ; but it is also the object of Radicalism throughout the world. The universal degradation which it is thus sought to achieve is, of course, decorated with pompous names, and may be considered as synonymous with the “triumphs of democracy” and the principles of 1789.—Foreign intelligence in *Standard*, October 24, 1861.

Individual liberty—that is, respect for *the sovereignty of the people* in the person of each citizen ; repeal of the law of public security ; primitive instruction compulsory—that is to say, the right of the child and the duty of the parent—entire liberty of higher education—that is, a free career for the human mind in the regions of philosophy and religion ; suppression of the Budget of Public Worship—in a word, freedom of action, equality, democracy a fact, and, as Armand Carrell said, “Social reform for an end, political reform for the means.” Electors, workmen, and burgesses—you who protest with justice against these old names—you who have your great traditions of liberty and equality, you will listen to the humble popular voice which is raised in the name of fraternity, in a solemn and last appeal, to say to you, let the cruel experience of the past profit us for the present and the future. No more divisions. Union is victory.—*Daily Telegraph*, foreign correspondent, March 12, 1864.

Italy enlarged herself by this same principle of popular ascendancy. Tuscany, the Emilian Provinces, and other portions of that country, all testified their adhesion to the new policy by means of universal suffrage.

In the Danubian Principalities

The Chamber of Deputies (Danubian Principalities) has passed a resolution that in future the ministers are to take the oath of *allegiance to the people*, and not to the Prince.—*Daily Telegraph*, April 26, 1864.

The Archduke Maximilian also made his acceptance of the Mexican empire dependent on the will of the people :—

I must, nevertheless, in complete accordance with the views of the Emperor Napoleon, declare that the monarchy cannot be reestablished on a legitimate and firm basis without a spontaneous expression of the wishes of the whole nation.

I must make my acceptance of the throne dependent upon a *plébiscite* of the whole country.—Reply of Archduke Maximilian to the Mexican deputation.—*Evening Star*, October 5, 1863.

And Spain—bigoted Spain—is speaking out boldly, asking to be absolved from her allegiance to the doctrine of Divine right.

Melancholy condition of a nation when, by the fault of those who govern it, the people are placed between shame and peril—between misfortune and revolution! They give what is asked of them, and are denied in return even *the holy legitimacy of their indisputable sovereignty*.—Manifesto of Progressist party in Spain, December 1, 1865.

A very excellent *résumé*, as it were, of the efforts after sovereign democracy in Europe was published in the foreign correspondence of the *Standard* of July 27, 1861. I copy from it verbatim, and think that the predictions of prophecy have received and are receiving most minute fulfilment from the events happening just now in the world at large, but more especially in Europe. A general feeling of uncertainty prevails—a nervous anticipation of some great calamity—literally (to quote the words of Scripture) “men’s hearts failing them for fear, and for looking after those things that are coming on the earth.”

In Russia there are 60,000,000 men who, in three months perhaps, will be in a civil war. In the centre of the European continent are 12,000,000 Polish Slaves, who only await a favourable opportunity to reconquer their independence. In Austria there are 14,000,000 Slaves (Icheques, Moravians, Slovacks, Ruthenians, Croats, and Servians), 5,000,000 Magyars, 2,500,000 Roumans, and 3,000,000 Italians and others who wish for the annihilation of the empire of the Hapsburgs. In Turkey there are 12,000,000 Christians in revolt against the Turks, and are anxious to drive them into Asia. In Italy we see a situation full of peril, and 25,000,000 of men whose regards are turned towards Rome and Venice. Thus, therefore—without counting Greece, which is in danger of revolution; the Ionian Islands, which are in open conflict with Great Britain; the people of the Danish Duchies, and 40,000,000 Germans, who are labouring for national unity—we find in Europe 130,000,000 men ready to rush to arms, either to free themselves from a foreign yoke, or form themselves into nations, or to effect in their respective conditions *great social and political reforms*. *Never was an epoch so much as ours troubled, agitated, pregnant with revolution*. But it is not, as formerly, the barbarous instinct of war which agitates the people. If they rise it is in the name of right and justice; the idea which animates them is one of social revolution; they advance in the *paths of civilisation to the conquest of liberty, of universal welfare, and of peace solidly established on the basis of sovereign democracy*; so that, beyond the atmosphere of troubles, apprehensions, and perturbations

which surround us, we see opened to the world a *magnificent era*, a future more brilliant than any that presented itself to our fathers.—*Standard foreign correspondence*, July 27, 1861.

These mighty political convulsions of the last days were to be brought about mainly by the agency of demagogues, and, inasmuch as Scripture gives us considerable detail concerning the character and aim of these leaders, evidently to put the Church on her guard, I shall at once institute a comparison between the chief representatives of Liberalism, and what is said of these heads of the great apostacy in the Bible.

1. Their hatred of governmental restraints, *despising dominion, and speaking evil of dignitaries*. This is a prominent feature of Liberalism everywhere, and is essentially a principle of what is termed popular sovereignty. Kings and ministers, peers temporal and spiritual, are no longer considered the *rulers*, but the *servants*, of the people, and no sneaking apologies will suffice to deceive my intelligent countrymen on this point. Listen to Mr. Gladstone when bidding for the suffrages of Manchester :—

After all, we (the government of England) are no more than members of one great organisation. We may call ourselves the rulers and governors of a people, but it is a people politically organised. We may call ourselves leaders and presidents, or commanding officers, or what you like : but it is not by any action independently of you, it is by co-operation with you that political results are to be achieved.—Gladstone at Manchester, October 14, 1864.

The loyalty of a real *Liberal* exists only so long as his plans receive no opposition from the throne or the aristocracy, but, if unfortunately the will of the Monarch or of the Upper House is not in accord with the views of his party, his moderation vanishes like smoke before the wind, and his wrathful and indecent imprecations fall thick and fast. The principle embodied in the expression, "Honour to whom honour is due, fear to whom fear, custom to whom custom," has no place in his creed.

2. Their plausible outcry and pretext. "They promise them liberty." How true to history is this description ! for the one all-prevailing ever-present trumpet-note of Liberalism is *liberty*—liberty to govern themselves—liberty to sin without an overpowering sense of legal vengeance. It is a high-sounding name,

exceedingly specious, just such as Satan's artifice would suggest; and thousands are led astray by the plausibility of the cry, without having any clear apprehension of the principles which lurk behind it. It is fashionable to be a Liberal, and multitudes profess the false principles of the age for lack of sufficient moral courage to avow either their ignorance or incredulity.

3. Their appeal to the grosser passions of the people, flattering them, speaking "great swelling words of vanity," "murmuring," and "complaining;" and it appears to be the chief business of Liberals to sow dissensions and discontent broadcast, to murmur at what they term the inequalities of man's social condition, and to complain of the higher classes of society as the cause of it. All this we can discover almost daily in the speeches which are made in and out of Parliament.

4. Their aversion to treaties, as "*truce-breakers*:" and it would be curious to have a tabular arrangement of all those treaty obligations which England has discarded during the reign of Liberalism, and since the revival of the French empire, beginning with that famous treaty by which, in the name of the Holy Trinity, England bound herself to oppose any attempts to revive Napoleonism in Europe. The generous instincts of our forefathers have given place, under the influences of Liberalism, to a policy the most selfish, and, I believe, also the most suicidal.

5. Their practice of misrepresentation, "falsely accusing" those who differ from them—a feature of Liberalism which is sadly too common. Liberals boast themselves as solely the champions of the poor, and accuse the other party in the state of being their oppressors, and whenever any great question is under serious consideration they invariably seek to prejudice the masses in their favour by some deceptive and unholy subterfuge, whether it be the cry of the big and little loaf, or any other lying device for effecting their purpose. Many opposed the principles of free trade from a real honest persuasion of its *ultimate* injury to the nation, who yet dealt their bread to the hungry, and many oppose the extension of the franchise as much in the real interest of the working man as for their own good, or even more so. It is a fear

and dread of Liberalism and its leaders which makes so many prefer the existing state of things, well knowing that the working classes fall too easily into the power of the most boastful and unprincipled. Liberals are always illiberal when dealing with the motives of their opponents, and vain-glorious, heady, and high-minded when contemplating what they are pleased to term their own triumphs. They even claim for themselves credit for all the prosperity which this country has enjoyed of late years.

Lastly, Scripture intimates that the leaders of the crusade against governments will be evil-disposed persons, seeking their own gain, and having no real sympathy with the multitude they flatter beyond the limits of their own individual interest. This feature will, however, fall more in place for consideration when looking at the commercial aspects of Antichristianity, for who can doubt that our Parliamentary system is a question of buying and selling—of bribery and corruption?

"Their tongue," says the Bible, in its description of the men of the last days, "goeth through the world: therefore fall the people unto them, and thereout suck they no small advantage;" and Liberals do gain immensely by their patronage of the people. They flatter, caress, and almost idolise the masses—strange infatuation, if genuine, but the key of Scripture unlocks the mystery, for they have men's persons in admiration because of advantage.

SOCIAL ASPECTS OF THE ANTICHRISTIAN APOSTACY IN ITS RESURRECTION STATE.

THE PROPHECY.

This know also, that in the last days perilous times shall come. For men shall be disobedient to parents, incontinent, without natural affection, lovers of their own selves.—2 Timothy iii. 1, 2, 3.

Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving.—1 Timothy iv. 3.

Neither shall he regard the God of his fathers nor the desire of women.—Daniel xiii. 37.

Having eyes full of adultery, and that cannot cease from sin.—2 Peter ii. 14.

Seal the book, even to the time of the end : many shall run to and fro, and knowledge shall be increased.—Daniel xii. 4.

THE FULFILMENT.

The institutions of a country invariably harmonise, and a corrupt system of popular government can only be fed and sustained by a depraved people. If, therefore, the political and religious principles of this age are opposed to truth, and apostate, we shall discover the mischief at work likewise upon the vitals of society, reaching even that closely-guarded sanctuary, the family circle. Democracy can flourish as well in a household as in the state, for when once the human heart is accustomed to disregard the compunctions of conscience, and breaks away from the restraints of God's moral government, its excesses are unlimited ; and, armed with that terrible licence of hell, "a seared soul," men trample under foot those pure and holy virtues without which there is not, and cannot be, a family circle.

I am aware of the difficulties under which I labour in dealing with this delicate part of my subject, and rejoice to believe that England, if not altogether free from taint, is not as yet wholly gone socially into the Antichristian snare. Yet, however seclusively we may live, it is impossible to close our ears and shut our eyes to the sad sights and sounds which start up around us to alarm and to solemnise.

The social sins connected with the Antichristian times, and springing out of the dissoluteness of democratic institutions, are—
1. Disobedience to parents. 2. Incontinence to the marriage vow. 3. An absence of natural affection, prompting to murder. 4. A discountenancing of marriage. 5. Attempts to cure excesses of appetite by total abstinence. 6. General selfishness and yielding to lusts of all kinds.

Writing of the spread of infidelity in America a few years ago, the Rev. Mr. Beecher furnishes the following sad picture of that land of democracy, where the myth that moderns term liberty is supposed pre-eminently to dwell:—

This is Pantheism, which makes the world God, and God the world. It is the atheism which was in France the offspring of perverted Christianity, and it is substantially the form which the infidelity of this country (America) has assumed. It is denominated political atheism, because in France and here its theories extend to the modification of the religious, civil, and social state of man, contemplating nothing less than the abolition of marriage and the family state, separate property, civil government, and all sense of accountability, and all religious worship—an effort to turn the world upside down, and to unite mankind under the auspices of atheism.—Beecher's *Political Atheism*, p. 8.

And on a subsequent page he repeats the woeful story :—

The political part of this creed is that all coercive government by law is a contravention of liberty, and arbitrary and unjust ; that separate property is but a limb of the feudal system ; *that marriage is an unreasonable restraint on liberty, and ought to be abolished, and the family to be disbanded, as the citadel of selfishness* ; and separate property, and all those aristocratic monopolies for the subversion of liberty, the perpetuity of priestcraft, and the vile union of Church and State ; that the fear of God is a delusion, conscience superstition, *natural affection the prejudice of education, chastity pusillanimous, and incontinence magnanimous*.—Beecher's *Political Atheism*, p. 9.

The great prevalence of social wickedness in America is even discussed in the columns of the press in that country :—

The present times bid fair to be distinguished pre-eminently as a *period of crime*.

It is not the rich and luxurious alone among whom such evidences of viciousness abound. It is not those who are avowedly worldly and godless in their life. Mechanics, merchants, farmers, teachers, physicians, lawyers, ministers of the Gospel, men high in social rank and in political influence, women as well as men, the young not only, but the aged, in well-nigh equal measure, the refined and cultivated as well as the coarse—all seem to be smitten with the vile contagion, and suddenly to break out with the vile and hateful leprosy of sin. Not crimes of dishonesty alone are common ; but the murder of wives, of husbands, of children, of the most confiding and affectionate friends, a horrible lustfulness, the most flagrant and fiendish violations of faith, all seem as common as the blossoming of trees, and are coming to be spoken of as familiarly and frequently and with nearly as little apparent concern as are the most ordinary and trivial facts.—*New York Independent*, quoted by Dr. Seiss in his pamphlet, *The Threatening Ruin*.

And last year (1864) the American correspondent of the *Daily Telegraph* added his eye-witness testimony as to American social degradation, by a statement to the effect that virtuous married women are, in some parts of the States, rather the exception than the rule, proving how deep a hold those dark principles have

taken of the people of America. I need not here attempt to draw any picture of Continental licentiousness, which is patent to the world, and must sooner or later bring down the vengeance of Heaven ; but, turning to our own country, the most unobservant amongst us cannot have failed to notice the dark o'ershadowing clouds which threaten our social purity and peace.

The Bishop of Oxford in his visitation speech of November, 1863, very plainly intimated his fears and convictions, a portion from which charge I copy, in the hope that, if any reader of these pages is sinking downwards, seduced by the spirit of Satan and modern society, he may take warning in time, and retrace his way back to those paths of obedience, and restraint, which in a moment of wicked infatuation he fancied were tedious and irksome.

The licence thus afforded (by luxuriousness) might be tempted by the prevalence of liberty to assert itself against all command, both earthly and heavenly.

The rule of parental authority was never less asserted or adopted than at present. Would to God he could stop there! But he feared there were grounds for the assertion that the difficulties connected with social relations were in a great degree discouraging, and that the poisonous presence of *secret vice* was proportionately spreading among the middle and upper classes of society. Among other things he believed it to be true that of late there had been a great increase in our land of the *unnatural wickedness of infanticide*.—Bishop of Oxford's visitation speech, reported in *Daily Telegraph*, Nov. 13, 1863.

This statement of the bishop concerning infanticide is fully borne out by facts, and about seven months after it was made the coroner of Middlesex (Dr. Lankester) reported, at a public meeting specially called to consider the very subject of infanticide, these sad particulars :—

In 40 years they had in the district of Central Middlesex 6000 women who had murdered their children, or one-fortieth or one-fiftieth of all the adult women in the district. Then it should be recollected the consciences of these women were seared, and it was perfectly unsafe to the community to have amongst them women who have committed murder.

Children were murdered at all ages, from two minutes old to a month or six weeks, and so common had even the latter crime become that the police thought little of it, and the press did not think it worthy of notice.

The consequence of these things was that England was pointed at in every capital of Europe as an instance of the glaring prevalence of child-

murder.—Dr. Lankester, coroner for Middlesex, at a meeting on the subject, as reported in the *Daily Telegraph*, July 25, 1864.

Since the preceding *official exposé*, deeds of the darkest dye have been perpetrated, and circumstances revealed which seem to prove most convincingly that large numbers of our fellow countrymen and countrywomen may be branded, in the language of Scripture, as “without natural affection.”

The Bishop of Oxford, curiously enough, links together the two evils, luxury and liberty, or he might more correctly have termed the latter principle *lawlessness*, for it is the very essence of the truth in relation to the mighty and crying sins of modern social existence. Look at the rising generation, and witness, reader, how perfectly the Bible portrays them : “Lovers of their own selves, proud, and walking after their own lusts.” Many amongst our young men, with ample means at their disposal, nevertheless look contemptuously on marriage, and regard women, alas ! from a very low and degraded standpoint.

Even the press, not always strictly moral in its tone, points at the social mischief going on amongst our young men.

There is, unhappily, some reason to fear that the old manly reverence for women is here and there becoming faint ; that, whilst there is plenty of conventional “ politeness,” the thoughtful and gentle courtesy, which is to mere fine breeding what chivalry is to dandyism, is often wanting. The men of our day have many temptations to a gross materialism. The tone of our youth has become, we will not say absolutely vicious, but somewhat low ; and the lad who currently talks of his father as the “ governor,” and of his mother as the “ old lady,” who finds his own sisters cognisant of things which should never be within the scope of their knowledge, and who sees his seniors regard marriage as a mere “ arrangement,” becomes a cynic at a shockingly early period of life.—*Daily Telegraph*, Oct. 11, 1864.

But, further than this, our governmental views of marriage in these democratic times are extremely discouraging. The *sacred character* of the institution is practically denied, and the solemn aid of religious consecration deemed irrelevant and unnecessary. Liberalism has effected this radical change in our sentiments, still moving in the direction of lawlessness.

In the catalogue of errors enumerated by the Pope in a recent encyclical against Liberalism these occur :—

No. 65. It is not admissible rationally that Christ has raised marriage to the dignity of a sacrament.

No. 66. The sacrament of marriage is only an adjunct of the contract, from which it is separable, and the sacrament itself only consists in the nuptial benediction.

No. 67. By the law of nature the marriage tie is not indissoluble, and in many cases divorce, properly so called, may be pronounced by the civil authority.

No. 68. The Church has not the power of pronouncing upon the impediments to marriage. This belongs to civil society, which can remove the hindrances.

Without any scruple, divorce has become a daily sanctioned principle of our laws, and courts established solely to administer the same; whilst, in direct and wicked violation of the Saviour's teaching, "Whoso marrieth her that is put away committeth adultery," Liberalism first sanctions the divorce, and then permits and approves the marriage of the guilty parties. Such a lawless condition of things encourages the development of guilt, and that I do not exaggerate the great possibility of this, let the late Judge of the Divorce Court, Sir C. Cresswell, himself bear testimony.

No doubt, if ever the court should be used by married women to get divorced from their husbands in order to marry their paramours, a monstrous injury would be inflicted upon society.—Sir C. Cresswell, in the case of *Spedding v. Spedding and Lauder*, *Standard*, July 25, 1862.

The holy nature of the institution of marriage being denied, men find unlawful indulgence less irksome to their consciences, and the existing state of morals need not excite surprise. It is marvellous, however, that this particular sin should have been prophetically pointed out nearly 2000 years ago as one of the distinctive features of the last apostacy.

Taking things to remain as they are, we might predict that the end of our world can never be preceded, as in Noah's days, by people busy in marrying and giving in marriage. Half our club bachelors—*jeunes hommes ou ci-devant jeunes hommes*—would probably recoil from a fiftieth part of the Indian prince's domestic happiness, as the handwriting on Belshazzar's wall.—*Standard*, November 23, 1865, on the fifty wives of the Rajah of Mysore.

God has attached fearful consequences in this life to any violation of the seventh commandment. Disease of an unmitigated character wastes the profligate's health, withers his future, and too

frequently consigns him to an early tomb ; or, on the other hand, parental duties supervene on the sinful indulgence of passion, and that too without the sacredness of marriage or legitimacy. To avoid the first evil, men seek to victimise the artless and the innocent, regardless of the dreadful woes their viciousness entails, and the great crime of infanticide derives its chief vigour from this very source.

Liberalism looks upon the sin of fornication as a pardonable weakness, rather than an unpardonable wickedness, and, in order to mitigate the sad consequences of the sin, does evil, in fact, that a fancied good may come. Hence it is proposed to deal with the torrent of mischief by legalising and controlling it, as on the Continent, all in obedience to the principles of lawlessness now so prevalent in the world.

Listen to the artful and seductive views of our leading journal on this very topic :—

It is a *characteristic of the present age* that we *legislate for infirmities*, and perhaps even for worse failings of humanity. The policy is not without its cost. It involves what is termed a "*sacrifice of principle*."

Expediency has been loudly denounced as a false principle of legislation, leading to *political immorality and national sin*. Our ancestors, it is said, knew their duties better. They saw what was right and what was wrong, and eschewed anything like countenance of the latter. It was not for the state to compromise its character by dealing with the mischief on terms of partial recognition. Such were the doctrines by which, up to a recent date, our legislation was governed. We do not say they were bad in theory, but we must say that in practice they did a great deal of harm.—*Times*, August 19, 1863.

I believe these opinions have made such progress that already one orphanage on Continental principles has been established, to encourage, if possible, the sin, by making its consequences the less burdensome, depriving the sword of justice of its very edge and consequent power to intimidate.

The whole tendency of our social legislation appears to be in the direction of indulgence to the criminal. Society is not that precious sanctuary in the eyes of Liberalism which must be conserved at all sacrifices ; and so modern sophists cry, "Kill the crime, and not the criminal," as though the one were separable from the other.

Capital punishment, set aside under Antichristianity in its first development, is again under prominent consideration, preparatory to abrogation, and a royal commission has yet to give in its report to our Parliament on the subject. The press chimes in its agreement with the Antichristian scheme :—

A noble sentence lately graced the columns of a French newspaper, and we transfer it to our own with respect and gratitude.

Writing of capital punishment, the journal in question said, "Society has hitherto been only anxious to kill the criminal ; it must henceforward strive to kill the crime."

Tuscany, Greece, Portugal, and nations less advanced have struck capital punishment from their statutes. France inflicts it seldom, and America almost never.—*Daily Telegraph*, July 7, 1864.

Animadverting on the Archbishop of York's condemnation of sensational literature, the *Daily Telegraph* (that chief prop of a professed and spurious liberty) thus justifies the morbid desire of the age for any kind of loose and exciting publication :—

Swaying slowly but surely to the great impress of the French Revolution, Europe has broken away from the old formalities and square proprieties of the 1st and 2nd George and Louis XIV. Life—intense, real, concentrated, passionate, good, bad, anything you like, so long as it is life—life that will bleed if you cut it—life that living men and women lead or may lead—that life is the theme of our writers, and the demand of our readers.—*Daily Telegraph*, November 3, 1864.

I have described the sad immoralities of social existence, but not touched one of the principal causes, "the pride of life," that bane of modern times and common excuse for sin. "How marry?" say our young men. "We have not sufficient income, and if our lives are blotted with improprieties it is the force of circumstances, which block up the way of virtue." The Bible says, of the people of the last days, they shall be proud. But this is no excuse for sin—yea, it is in itself a sin ; and the prophet of old predicted a day as coming when the proud should be as stubble.

If mankind weave a net of social difficulty around themselves—if in the vanity of their minds they choose an intricate and crooked path for their feet—the responsibility is their own, and the consequences likewise ; for the laws of the unchangeable God cannot be modified to suit man's frenzy or caprice. Their terrible

penalties must be paid, and no dream of sceptic or bold blasphemy of rebel spirit can stay the sword which will soon be upraised to smite an apostate world. There is an Ark of safety, but those who enter it must break off their sins by righteousness, must cover their deformities with the wedding garments, must believe in the Lord of Glory, and submit to His righteous yoke.

But the judgment will fall sharper if possible on those blind leaders of the blind who are chiefly responsible for the present condition of things. When our statesmen encourage vanity, and make money-getting a primary motive of existence—when they legislate so as to enhance the cost of living to an almost impossible standard—when they knock away all the moral barriers which could sustain the people under trying circumstances, make religion a matter of indifference, and treat the doctrine of a hereafter as something extremely improbable—with such stars in the political firmament, no wonder things are out of course, and no marvel if sorrow, anguish, sin, and despair multiply apace.

The expression “without natural affection” in Romans and Timothy is interpreted by Barnes to signify the destruction of children, which was a glaring sin in heathen countries. That the heathen nations are apostates, or the descendants of such wicked men, there can be little doubt. Our pseudo-philanthropists are accustomed to think and say hard things against the God of love as respects the condition of heathen lands ; but our own gradual falling away *by choice*, our own neglect of warning, and disregard of the truth which is so *clearly* taught in the Word, will very likely bring about another awful illustration of that saying, “God is not mocked, for whatsoever a man soweth, that shall he also reap.”

For crime, as such, because it is sin, men of modern times feel no concern ; but only let it touch their selfish convenience, and the outcry is loud enough then. One evil in particular—that of drunkenness—appears to excite some people in a most incomprehensible manner. And there is no measure too despotic that they would not employ in its suppression, even if it went to an interference with individual liberty.

What man of sound principle but must deplore the excessive and unlawful indulgence of any passion, and especially one that brutalises so much as drunkenness? For this, as well as other vices, Christianity provides a remedy, and proclaims temperance and moderation; but Liberalism, not content with the holy precepts of God, preaches a gospel of its own—that of total abstinence—only mentioned in the Scriptures as one of the signs of the last apostacy, and positively condemned, for *every* creature of God is good and worthy to be received.

If any man choose to abstain from alcoholic drinks from personal reasons, he has but his own feelings to study; only let him beware how he insults the religion of Jesus by claiming Divine sanction to his ideas, and see that he be not tempted through misguided zeal into any perversion of Scripture.

The extravagant ravings of those monomaniacs who are termed “teetotallers” is a sad spectacle of the exceeding weakness and obstinacy of the human mind. If they professed no belief of the truth as it is in Jesus their theory would be comprehensible enough, for it is altogether human—of the earth, earthy; and no one text of Scripture sanctions the violent and distorted views which they propound so mellifluously to impulsive audiences. I have not space, or I could give many proofs of the wilful and ignorant manner in which the teachers of total abstinence mutilate the Scriptures to serve their purpose. They degrade and blaspheme Christianity, whilst pretending to honour it.

Just behold a specimen from a little book published by a hater of tobacco, in illustration of my point :—

THE COMMAND.

As ye go, preach.—Matthew x. 7.

THE TEXT.

By pureness.—2 Corinthians vi. 6.

THE SERMON.

Whatsoever teaches by word or deed that “Man needs tobacco”

teaches that Paul bears false witness, and that the Creator is wanting in wisdom.

THE CONCLUSION.

Our exhortation was not of uncleanness.—1 Thessalonians ii. 3.

And in the work itself I find such sad use of the Holy Book as follows, given in a supposed dialogue between a captain and a surgeon. The latter refers his friend to the 44th chapter of Isaiah as particularly suitable for his argument against tobacco.

From the ninth to the sixteenth verse we have the vanity of the idol described: "Deliver me, for thou art my God." Then his blindness or want of perception is alluded to: "He cannot see;" and also the prostration of his reasoning faculties: "He cannot understand nor consider." We then come to the awful climax: "He feedeth on ashes"—his soul verily cleaveth to the dust—he is so fond of it that he feeds on it—and much more equally horrible to contemplate.

It is very noticeable that teetotalism is a human scheme for the removal of sin, and this chimes in exactly with Liberalism and its principles, which, if they mean anything, mean this—that man can work out a salvation for himself, and needs none of that "Divine unction"—that being born again—which Christianity holds out as the only real remedy for human depravity.

An ancient and likewise a Biblical proverb affirms that out of a pure fountain comes forth pure water, and this beautiful allegory is never more substantially correct than when it is applied to the teaching of the young. The children of this generation are the fathers and mothers of the next, and, to quote a poet's thought, "which way the twig is bent the tree's inclined." The purity of the fountain influences the ever widening and deepening stream of life, and who can overestimate the beauty, fertility, and freshness which such rivers impart to a thirsty and barren wilderness like our fallen world? We have God's own promise, "Train up a child in the way he should go, and when he is old he will not depart from it;" and surely nothing more emphatic than this can be produced to enhance the value of a truthful and Christian

education to our children. True to their consenting purpose, and faithful to the lawless principles they have espoused, the men of the Antichristian apostacy have marked these fountains of national well-being for pollution. Their traitorous hands are joined to twist the sapling plants into distorted trees, and to discourage the sowing of good seed in the soft and impressive soil of the rising generation. No more effectual method for spreading the Antichristian scheme could possibly be adopted than that of corrupting the stream of thought at its very source ; and in the corresponding section under the Seventh Headship I have given facts to prove that such schemes for perverting the education of the young were amongst the very foremost advanced by those unprincipled founders of French democracy who originated and sustained that most awful of revolutions ; and I have now facts to produce in proof that the civilised communities of Europe are again threatened with similar disasters :—

The truth is, writes the Roman Catholic Bishop of Orleans, their systems (democrats of France) are at bottom the negation of God. Had doctrines like these been kept locked up in their own hearts, or had they contented themselves with giving them publicity in special works, purely of erudition, little might be said ; but no, it is in public lectures, in books of the most elementary form, in works intended for youth and become classic, that they propagate these theories, and every day there are fresh and more numerous victims.—Bishop of Orleans, *Pamphlet to Youth*, published in 1863.

And Pope Pius warns the Roman Catholic community in similar strains :—

Not content with eradicating religion from public society, they desire further to banish it from families and private life. Teaching and professing those most fatal errors of Socialism and Communism, they declare that “domestic society, or the entire family, derives its right of existence solely from civil law, whence is to be concluded that from civil law descends all the rights of parents over their children, and, above all, the right of instructing and educating them.” By such impious opinions and machinations do these false spirits endeavour to eliminate the salutary teaching and influence of the Catholic Church from the instruction and education of youth, and to infect and miserably deprave by their pernicious errors and their vices the tender and pliant minds of youth. All those who endeavour to trouble sacred and public things, to destroy the good order of society, and to annihilate all Divine and human rights, have always concentrated their criminal schemes, attention, and efforts upon the manner in which they might above all deprave and

delude unthinking youth, as we have already shown. It is upon the corruption of youth that they place all their hopes.—*Daily Telegraph*, December 28, 1864.

And to these opinions the greatest lights of the time are not reluctant to consent, nor do they seem to evince even a decent respect for religion. Prince Napoleon's cry in the Senate in February, 1862, was for—

Unlimited popular instruction without religious congregations, and without institutions which would impose upon us a return to the bigotry of the middle ages.—Prince Napoleon in French Senate, *Times*, February 24, 1862.

We, too, in England are troubled with similar views, and our rulers are gradually manifesting all the dark characteristics of apostasy from God. The minute of Council on Education published in 1861 practically tends (in the language of a resolution passed by a committee of Evangelical clergymen) "to secularise the education of the country;" and the Earl of Carnarvon struck a key-note when, at a meeting on the subject of this same minute, he, in reference to the conscience clause, remarked—

All these were miserable subterfuges, miserable equivocations, and idle attempts at reconciliation between two hopelessly irreconcilable theories of secular and religious education. They had to consider whether they should allow the Privy Council office to merge their distinctive religious teachings in this colourless universalism.—*Standard*, Sept. 30, 1865.

We know full well the meaning of the so-called Liberal plan—that they would intentionally and systematically exclude from their education that one thing which alone can enlighten the conscience and purify the heart of man. Anything but religion, everything but the Bible. And Christians, in their carnal and unseemly squabbles, have provided the very weapons which are turned against themselves. Because they loved their sects better than the Scriptures, the latter are to be set aside, or at any rate discouraged in the public schools, and the greatest obstacle to the development of Antichristianity is removed, almost without remonstrance from the nominal Christians of our day.

Mr. Bovill, Q. C., addressing the electors at Guildford, re-

marked concerning the Liberation Society and those who have adopted its views—

Nothing will satisfy them but the entire separation of Church and state, and the suppression of all religious teaching in the schools of the country.

Liberalism undoubtedly encourages a merely secular education, denying the power and influence of the supernatural, or in very deed despising the work of the Holy Spirit. It seeks to substitute, for the heavenly restraints of religion, devices of mere human invention. It educates in order to make men good as well as wise. It professes to teach science and philosophy with a view to diminish crime and stimulate virtue. Believing in the perfectibility of humanity, it labours with intense energy to attain that result by the diffusion of such learning as pertains exclusively to this life, and refuses that wisdom of God which was a stumbling-block to the Jews of old, and foolishness to the Greeks, but, to them that believe, Christ the power of God and the wisdom of God.

We all know the efforts made in these days to educate the people. Liberals, in a measure, would force education on the masses, as something altogether vital in importance, and they would impart it by force of law if they could. How clearly, then, did Daniel see these times in vision! for of a truth "knowledge is increased," but it is all of very questionable good.

Simultaneously with the new order in Council, which, in attempting to please the Sectarians, practically banished religion from our national schools, we had attacks made upon the great centres of learning in this country, and our English Universities were assailed by a host of Liberals, all bitter and envious at what they were pleased to designate the bigoted seclusion of those institutions.

However apparently different, the same principles were at work here as in our national schools; for even admitting that the religious system in vogue at our colleges is capable of improvement, yet the adoption of a test and the requirement of subscription to certain articles of the Christian faith were eminently con-

ductive to the maintenance of purity in religion, and it was doubtless in obedience to that good old precept, "The fear of the Lord is the beginning of wisdom," that the original founders of our seats of learning framed the regulations.

Liberalism, full of crafty deceit in general, in this instance plainly and openly declared its aim. It asked that the colleges should be thrown open to all sects, without any subscription to the Articles of the Church of England, under the specious plea that it is cruel to deprive those who do not subscribe conscientiously to the principles of the national Church, of the educational advantages which Oxford and Cambridge undoubtedly confer, and wishes to leave the subscription as optional, even for those who profess themselves members of our Church. Yet let not the reader forget that in another scheme the Liberals are equally anxious to slacken the laws of the Church of England as they affect even her own ordained ministers, and desire to encourage as much latitudinarianism as possible, in order that the Church, divided against itself, may be brought to desolation.

To suit the scepticism of the age, and to encourage the idolisation of the individual opinion, our public schools and colleges must be remodelled. They must not teach any decided views or hold any distinct faith, much less advance any particular religious code for the observance of the pupils, and simultaneously with this falsely-called regeneration of our scholastic institutions at home, an attempt is being made to found educational establishments for Europe on a still wider and more latitudinarian basis.

The project, brought forward and dropped eight years ago, of an International College, is again brought before the public by M. Eugène Rendu, its originator. The idea is a sensational one, but so was the first project of applying steam to railroads, lighting streets with gas, or making lightning the motive power of the telegraph. M. Rendu is of opinion that steam, electricity, and free trade have done much towards suppressing the boundary lines of nations, but he thinks that something more is wanting to weld European nations into one great commonwealth; and that something, he is of opinion, is an international education systematised or generalised. He therefore proposes that a branch of a central International College should be founded in each of the four European nations in which the greatest current of public and commercial activity is shown—one, for instance, at Oxford or London, another in Paris or in Rome, a third in Florence, and a fourth at Bonn.

The system of studies in each should be exactly alike, and simultaneously carried on in the respective tongue of the country in which the several colleges may be situated. From about the age of eight to ten M. Rendu proposes that each pupil should be placed in the home branch, and during that period learn theoretically one foreign language—for instance, Italian. At the commencement of his eleventh year he would be sent on to Florence or to Rome, and continue the programme of studies taught at home, but in the tongue which hitherto he only learned theoretically. In Italy Italian would be thus the language of daily life for two years, and German would be studied in Rome or Florence, as Italian was in France, and the student in his thirteenth year would be sent on to Bonn. There English would be taught, and a knowledge of the languages already learnt kept up, and German heard and spoken continually; and in the beginning of his fifteenth year the pupil would pass on to England to complete his international education. All the usual branches of education would be carefully attended to were M. Rendu's programme to be carried into practice. The special effects which such a project would have, were it generally applied, upon European nations are so obvious that to point them out would be only pointing out so many truisms. But whether, for the present, the time is sufficiently ripe to make an International University possible, is a question that a trial of this scheme can solve.—*Morning Star*, April 2, 1862.

One of our newspapers, commenting upon this strange innovation, wrote—

It would bring about slowly, but more and more, that interblending of national ideas and traits which all men desire to see, except those shallow ones whose patriotism takes the shape of a blind conceit. It would tend more than imperial speeches and letters to hasten that substantial congress of ideas which will rearrange and calm Europe better than all the diplomats; and though we are not so sanguine as to see the fowls of the air already lodging in the branches of the mustard-tree, we still watch the sowing of this little seed with undisguised hope and interest.—*Daily Telegraph*, November 24, 1863.

And another describes the experiment as “*liberal and cosmopolitan*.”

Last year the announcement came that what was recommended only had become a *fait accompli* :—

Although the school was only opened last August, the progress made is most satisfactory, and the director has published a really interesting report. Most of the pupils join after their education is ended to prepare themselves for trade, and there is a special course of lectures for them. For this reason the prices are kept as low as possible, in order that the sons of poor people may benefit. The instruction is almost entirely mutual; a French boy and German boy sit down with a German book, or *vice versa*, and explain to each other as well as they can what it is all about. Among the observations which President de Sechelles has had the opportunity of making is the following curious trait of nationality :—

"In accordance with our scheme, we have pupils from England, Germany, and France, as well as of various religions—Catholics, Protestants, Anglicans, and Israelites. There has never been the slightest quarrel among the pupils about religion, whence we conclude that the *odium theologicum* has disappeared with the new generation. But we must confess it has not progressed so far with nationality. The national hatred between the English and French is not yet quite extinguished; while, on the other hand, the German pupils agree capitally with both nations; but we hope this evil will be removed by longer intercourse, although the character of the first two nations is too opposed for them to live on a friendly footing."—*Daily Telegraph*, May 27, 1865.

And after the death of Cobden it transpired that he too was one of the most ardent supporters of this confederate movement.

INTERNATIONAL MONUMENT TO RICHARD COBDEN.

TO THE EDITOR OF THE "STAR."

Sir,—The death of Richard Cobden has been deplored in this country as a national loss.

Throughout the civilised world his removal has been felt as a common calamity to all the friends of social progress, and of the extension of those international ties and relationships which are the best guarantees for the growth and permanence of peace and goodwill among the nations. This universal sentiment has given birth to a strong desire to associate his name and memory with some enduring and appropriate monument in unison with the objects and aspirations of his public life.

Richard Cobden was emphatically what the *Moniteur* pronounced him—"an international man." The last enterprise of hope and promise for the future with which he earnestly identified himself was the foundation of "International Colleges," in which the youth of various nations might be trained as in a common home, throughout an educational course in harmony with the requirements of the age. The realisation of this project was one of the constant aims of the last two years of his life. In co-operation with some few earnest sympathisers he laboured quietly but continuously to secure public support for a practical commencement of this scheme, on a scale commensurate with its social importance and prospective requirements. An association, under his auspices, was organised in the first instance, and efforts were made to ascertain how far public sympathy and pecuniary support could be obtained to ensure the financial conditions of probable success to this undertaking. Those efforts were to a large extent successful, and tenders of aid and co-operation were made that justified the association in taking further steps.

In the autumn of last year a company called "The International Education Association" was registered under the Limited Liability Act, for the purpose of raising the requisite capital and providing the necessary machinery for the commercial management and educational direc-

tion of this enterprise. The capital proposed to be raised in the first instance was £25,000, of which a considerable proportion has already been subscribed in France and England. No appeal has yet been made in furtherance of this project. What monument more consonant with his policy, aspirations, or personal wishes could be raised to his memory than the establishment in four or five cities of Europe of International Colleges to bear his name, and be hereafter associated with the highest educational training that can prepare the youth of the next generation for carrying on the great work of commercial and social progress, with which the public life and labours of Richard Cobden have been so devotedly identified?

May I beg the favour of publicity to this brief statement in your columns? And allow me to add that full information may be obtained as to the details of this project at the offices of the International Education Association, 24, Old Bond Street. I am, sir, yours respectfully,
A. W. PAULTON, 15, Cleveland Square, Hyde Park.—*Evening Star*, July 8, 1865.

All the great excitement about education as a palliative for human misery and corruption dates from the first French Revolution, and here also I cannot do better than let an independent witness bear testimony to the fact:—

The first symptom of marked change appears to be due to that tremendous awakening which the lethargic sleep of Europe received in the French Revolution. The wave of that convulsion is to be traced in every branch of knowledge as distinctly as it is in political history, and naval architecture as a science may be said to date from that period.—Merrifield's introductory address at Royal School of Naval Architecture, *Daily Telegraph*, November 2, 1864

Divorced from religion, what can education do to improve mankind? We hear of "high art crime," instead of "highway robbery," and that is about the only change education will produce. It furnishes mankind with weapons of deceit, and a disguise which the unprincipled may employ with tremendous effect. It refines crime, but does not stay its onward march; and it is a question whether brutal ignorance is not a less deadly enemy to society than an artful and wicked intellectualism. A few words of singular appropriateness from the pen of a popular modern writer will enable me to close this section with a warning of considerable importance:—

If the mind and taste of the century are directed simply to outward prosperity, to the means of attaining this—riches, rank, power; and if these objects cannot be pursued with the whole heart and soul except

by driving the best qualities of human nature into such a corner that their very existence is forgotten, the effect of this practical education, if it be carried on skilfully and scientifically, will be to make our posterity admirably quick and ready for an ever increasingly rapid progress in evil ; and then, instead of a peace of God, which is a mere chimera, there will be an *actual peace of the devil*, the preliminaries of which one has good reason to think have been already settled.—*Modern Moral Philosophy*, Maurice, p. 650.

COMMERCIAL ASPECTS OF THE ANTICHRISTIAN APOSTACY IN ITS RESURRECTION STATE.

THE PROPHECY.

For men shall be covetous (*φιλαργυροί*, money-lovers).—2 Timothy iii. 2.

And through covetousness shall they with feigned words make merchandise of you.—2 Peter ii. 3.

An heart they have exercised with covetous practices ; cursed children : which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness.—2 Peter ii. 14, 15.

Woe unto them ! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gain-saying of Core.—Jude 11.

Having men's persons in admiration because of advantage.—Jude 16.

Therefore fall the people unto them, and thereout suck they no small advantage.—Psalm lxxiii. (Prayer Book version).

He shall have power over the treasures of gold and silver, and over all the precious things of Egypt.—Daniel xi. 43.

That no man might buy or sell, save he that had the mark, or the name of the Beast, or the number of his name.—Revelation xiii. 17.

THE FULFILMENT.

Ours is emphatically *the* commercial era. Tyre, Carthage, and Venice, cities celebrated in ancient times for the enterprise of their merchants, were conspicuous rather for their isolation as emporiums of trade than for the magnitude of their influence in the world. Now, however, commerce has ceased to be the exceptional thing it was, and has become an almost universal pursuit, every ethnological variety of the human family being more or less involved in its operations. Commerce is the guiding principle of modern times. It is preached as a gospel, and proclaimed as an antidote to human depravity, whilst even statesmen openly confess their belief in its regenerating influences.

Any prophecy, therefore, that should be thought applicable to these times, and which did not notice the *ruling* passion, might fairly be deemed inappropriate; but those Scriptures which form the groundwork of this inquiry, so far from being silent on the subject, make it exceedingly plain that the final apostacy was to be developed in an age of buying and selling, and its corrupt leaders especially given to the love and pursuit of gain. Even Antichrist is represented to us as using the powerful money mania for the furtherance of his plans, so completely commercial was the age to be.

That we do live actually in the commercial era needs no proof, and I may boldly assert, without fear of contradiction, that the love of money is the mightiest influence prevailing; and this fact is another and most important link in that chain of evidence which this work sets forth, and it will I trust cause some impetuous seekers after wealth and honour to pause awhile and ask themselves the question, what shall the end be of those who obey not the gospel of God? or, what shall it profit a man to gain the whole world and lose his own soul?

As already intimated, the highest moral and political good is expected to supervene upon the establishment and triumph of democracy in the world. Such, at least, is the boast of those who champion the new faith; and the palm of fruitfulness is thought to hinge much more on the successful implantation of democracy in commerce, than on any other branch of the Liberal policy; and the reason is obvious. Love to God there is not in these modern principles, and as for love towards fellow-men, though there is much talk about it, its real existence is extremely doubtful. "Every man for himself" is rather the cry and the practice of the age, and self-interest the cement which is to bind the nations together in concord and peace; commerce proving a ready agent for inspiring the base motive.*

In days gone by it was Christianity that promised to transform the peoples with its doctrine of self-sacrifice. Now it is Antichristianity, with its banner of self-interest flaunting proudly in the forefront of humanity.

* See Letter of Belgian Masons, p. 187.

A writer on the Apocalypse has given so very clear an exposition of this peculiar condition of affairs that I transcribe it in his own words :—

When men have idolised wealth, and sought and gained it, and when they feel themselves mutually dependent upon each other for the preservation as well as the increase of their riches—when the ruin of one involves the danger of all—men in such circumstances become wonderfully careful of each other's interests. This is the kind of dependence into which nations are being brought one on the other.—*Thoughts on the Apocalypse*, p. 245. B. W. Newton.

A very remarkable foresight enabled Mr. Newton to see clearly what is now openly acknowledged by the world's chief actors.

The French Emperor, in writing to our Sovereign on his proposed Congress, November 4th, 1863, mentions this identical principle as one strong argument against war :—

The improvements produced by civilisation, which has united peoples together by *an identity of material interests*, would render war still more destructive.—Emperor Napoleon to Queen Victoria, on Congress, November 4, 1863.

At the opening of a new railway in the north of Spain last year M. Isaac Pereire expressed his firm adherence to the modern faith, that gain becomes godliness :—

If we congratulate ourselves upon these pacific conquests—if we glorify ourselves—it is because they powerfully second the religious tendency of societies to unite their forces towards a common end.

On all sides the way is opened by treaties, whose first result will be the free exchange of the various products with which nature has gifted each country; every day, in fact, prepares the new order of things clearly indicated by the Emperor Napoleon III. when he proposed to Europe to substitute the judgment of Congresses for the deeds of force, and the obstruction that only a blind impiety can term the judgments of God.—*Daily Telegraph*, August 25, 1864.

And the following evidence, likewise, is all in harmony, incontestably witnessing to the fact that the people of this age are money-lovers (φιλαργυροί) with a fervour almost religious :—

It is also true, and it must never be forgotten, that in the period in which we live industrial questions, commercial and fiscal questions, are assuming a moral character and aspect, a social and political importance, in a degree which has never before belonged to them.—Gladstone at Manchester, September 14, 1864.

What does dependence upon foreign supply mean? It means, I humbly trust, progress—the substantial progress towards that state of things which may still be remote, which neither we nor our children

may live to see, but which, we may hope, lies in some happy future—that state of things in which the intercourse between nation and nation, produced by human industry, the blessed result of that law of labour which Providence imposed upon our first parents and all their descendants—shall weave a web of kindness by the incessant action of the interchange of commodities between country and country, shall diminish progressively the force of those motives which dispose men to violence and aggression, and shall progressively surround and increase the power and efficacy of those motives which incline men to live in concord and amity and love with one another.—Mr. Gladstone, *Daily Telegraph*, October 14, 1864.

By his successful advocacy of the principles of free trade he did much to unite all the nations of the earth in relations of mutual intercourse and dependence, which offered a security for peace of incalculable value and of perpetually increasing force.—From a resolution of Peace Society, on the death of R. Cobden, quoted in *Morning Star*, May 29, 1865.

Mr. Richard Cobden, a member of the English Parliament, has just died. He was an important personage, as he represented in England that party which bases the future well-being of humanity on the lucubrations of political economy instead of the affirmations of faith, and replaces morality by statistics. He had much contributed to the adoption of the treaty of commerce between France and England. A free-trader, apostle of peace, and a friend theoretically of the working classes, *he dreamed of universal pacification and welfare by means of manufactures and trade*. But his doctrines are far from being successful, for the cannon is still roaring in the four quarters of the globe, and the English workmen are dying of hunger around their extinguished furnaces.

What men like Mr. Cobden seek is not political liberty. In order to reduce Europe and the world to the mathematical proportions of a chess-board, to remove what they call barriers, those men are forcibly driven to seek support in the great material powers. The dream of Cobden was that of Napoleon and Alexander at Tilsit; it is that of all democracies and of all Cæsars—to impose on nations the largest possible amount of prosperity, and, for the accomplishment of that end, to make a clean sweep of refractory aspirations and obstinate belief. Mr. Urquhart accused Mr. Cobden of an excessive degree of complaisance towards Russia. The English economist was a very likely man to be seduced by that great simplification of governmental wheelwork. The day when his ideas should have pleased the Czar sixty million Russians would receive them with the same favour. What an economy of time and power!—Translations from articles in *Le Monde*, published in *Daily Telegraph*, April 8, 1865.

We have almost boundless advantages from the inventive spirit which distinguishes the mechanism of the present era, and from the application of the new principle of locomotion—railways. They have rendered vast services. I think that the result of all these matters shows how important it is to remove the fetters which shackle industry. It is no small honour that, as in regard to locomotives, so in regard to freedom of trade and industry, it has been given to this country—given to the United Kingdom, I may presume to say—to lead the vanguard of civilisation—in the words of one of our poets,

To serve as models of the mighty world,
And be the fair beginning of the end.

It is this which promotes the union of class with class, and, we may hope, the union of nation with nation. In closing such a survey, I avow I cannot forget a man who bore a larger share than any other man in realising these results. Well has the testimony to his labours been borne in this House, and it may appear presumption in me if I venture to repeat it; but, closely associated as I was with Mr. Cobden in all the transactions connected with the conclusion of the commercial treaty with France, I cannot forbear from rendering such tribute as it is in my power to render, both as to his character and acts. The praise which has been bestowed upon him here, and the sorrow which is felt by his countrymen, have spread abroad over the world, and that praise has been echoed and re-echoed, and there is no civilised country which would not share it with us.—Speech in House of Commons by Lord Palmerston, given in *Daily Telegraph*, April 25, 1865.

Now, free trade tends to uproot these national hatreds, and all the evils which follow in their train; and it is for this reason, beyond all others, that it should be hailed as a blessing to the human race. So long as the nations adhere to the doctrine of protection it furnishes them with motives for mutual mistrust, and condemns them to a state of suspicion and jealous isolation which is the ready preparative for war. For, according to the protectionist faith, a nation which buys the products, natural or manufactured, of another people, becomes their tributary, and accepts in relation to such people a humiliating and ruinous position. From the moment that we are converted to the principle of free trade the aspect and character of matters are completely changed. The people who unite themselves to another nation by the bonds of free commerce, instead of making of themselves a tributary to that nation, obtain by its co-operation the means of augmenting their own well-being and prosperity; the narrow and paltry feeling which led nations to isolate themselves disappears, and gives place to a belief in the community of interest. With faith in free trade people will cease to regard the prosperity of their neighbours as an evil to themselves. Instead of repeating the dogma of Montaigne, that "the gain of one is the loss of the other," they will say with the Emperor Napoleon III., in his opening speech of the legislative session of 1860, "that the more prosperous and rich a nation becomes, the more it contributes to the prosperity and riches of others." Thus, in our own day, the principle of free trade presents itself to the eyes of men in the character of a pacificator, and, from the very fact that it favours peace, it is favourable to every kind of progress, whether political or social. And here let me express, from the bottom of my heart, the confident hope that the principle of free trade will fulfil its mission of peace and harmony, especially between these great nations on the two sides of the Channel.

Free trade, another novelty, is one of the natural fruits of this productive age. It could not have ripened in the sun of earlier ages. It comes now as the completion of several other improvements, and it will impart a greater consistency to them all. To suppose that France and England, in the arrangement of their mutual relations, will resist the influence of these moral and material improvements—to believe that they will not draw closer together when the tendency to fusion is so strong and general, and that they will not be animated by the spirit of peace at the moment when peace is universally admitted as the first necessity of Europe, etc.—

M. Chevalier, at dinner given to R. Cobden at the Mansion House, *Daily Telegraph*, July 18, 1861.

I will only add that the industrious population of England, who will soon be brought into intimate commercial relations with the French people, have it in their power to frown down the efforts of those who, from whatever motives, seek to sow dissensions between them, and embitter the relations of the two countries. To their good sense and sound feeling I confidently confide the task of securing for us *those moral results of the treaty to which your address attaches so just a value*, by cultivating the sentiments of peace and goodwill with their powerful, intelligent, and amiable neighbour.—Letter of Cobden to Borough of Leicester in reply to an address from them concerning French treaty, *Times*, March 22, 1861.

That Liberalism which has for its motto *anti-theocracy* when opposed to religion, and *anti-feudalism* with respect to its political aims, expresses its aversion to all commercial inequalities by the cry of *anti-capitalism*. The old doctrine of the French Revolution—Equality—is as strenuously advocated and approved as ever by the democrats of Europe ; and, forgetting, or denying, the truth that “God is the judge, putting down one and setting up another,” our Liberal statesmen, backed by demagogues without, are endeavouring to compass their dark and unholy purpose, by the destruction of all commercial monopoly and privilege, no matter how lawfully inherited or wisely exercised.

The sword failed to achieve a solid and permanent triumph for the apostacy, though wielded by a mighty warrior, concerning whose prowess both prophecy and history affirm that men marvelled at it, saying, “Who is like unto the Beast? who is able to make war with him?” And so the *snare* has been spread, and this peaceful kind of betrayal adopted, as a more certain and effectual method of procedure. As in the religious and political world, so in the commercial, secret and subtle agencies are at work for bringing about the Antichristian error.

Free trade is especially and peculiarly a dogma of Liberalism, and is the great principle upon which our modern mammon-worshippers desire to base that commercial socialism amongst the nations which it is their aim to make universal. It has a grand *appearance* of disinterestedness, but Liberals never forget to discover and talk about the gains which seemingly accrue from

following such a policy. In a measure it does knock down all international barriers, and equally distributes the benefits of commerce. Nevertheless, the motive inspired is not holy, but selfish; is not disinterested, but kept alive by avarice. Men trade, not for the love of it, and certainly not for any presumed moral good resulting from it, but for the gain attaching to it. Take away the necessity, or the gain attaching to commerce, and few indeed would be found to undergo the vexation and difficulty connected with the buying and selling of this age—difficulties enhanced a hundredfold by those same principles about which Liberals boast so much.

If I might venture to describe the result of Liberal legislation in respect of trade, as it affects individuals, I should say (and I write experimentally, not theoretically) that for dishonest practices this age and period far exceed all former times. Instead of engendering kindly sympathy or developing mutual respect, competition is fiercer and antipathy stronger, with few and rare exceptions, than ever; and all this is well expressed in the popular saying that "there is no friendship in business." The great bulk of the commercial community know and acknowledge the times to be peculiarly difficult, and to all such the chimerical and Anti-christian notions of Liberalism must be exceedingly disgusting.

International fraternity is to be helped forward, likewise, by treaties of commerce, and hardly a month passes but some fresh commercial arrangement between two or more of the European states is announced.

Universality of moneys, weights, and measures on the decimal system was a favourite measure of the old revolutionists, and the plan has been again revived in our time, and discussed in the British Parliament.

I have preserved some few opinions that were enunciated on the second reading of the Weights and Measures Bill in the House of Commons, July 1, 1863, and they will be found singularly to tally with the ideas set forth in this work. One speaker recommended its adoption on the ground that it would give a *common language* to Europe; a second identified the measure as a piece of

the Revolution ; whilst a third hinted at the moral defection implied in this desire for uniformity, and termed our democratic sentiments " Gallomania " :—

It was well known that the metre was adopted in France at the end of the last century.

Belgium had adopted that system with some improvements. So had Holland. Spain had also adopted the metric system, and it was now in process of adoption in Portugal. Sardinia had been in possession of the metrical system for a considerable time, and Tuscany was following the example. The metric system was now uniform throughout Switzerland. South America had adopted it. A public assembly of 500 representatives of the three Scandinavian nations was held at Gothenberg so lately as the 19th and 20th of May. The Swedes, Norwegians, and Danes then present passed a resolution declaring that it would be expedient to adopt the French metrical system in the three Scandinavian countries.

Let Parliament then adopt it (the decimal system), and give to our intercourse with foreign countries a common language. It would then promote peace by extending the commerce of the world.—Mr. Ewart's speech in moving second reading of Weights and Measures Bill, July 1, 1863.

It should be remembered that the decimal system was introduced on the Continent at the time of the French Revolution, when men were prepared to accept the most extreme changes, and when it was contemplated to decimalise not only coins and weights and measures, but even the measurement of time.—Mr. Hubbard on second reading of Weights and Measures Bill, July 1, 1863.

A great deal had been said of the inconvenience of the present want of uniformity in foreign trade. No doubt, if it had pleased God that there should never have been a Tower of Babel it would have been a great convenience to merchants, and those who went about visiting different countries.

The new system was no doubt introduced in France by very scientific men, but it was carried after the French Revolution, when everything that had formerly been accepted was torn up and displaced.

There was a great deal of Gallomania going about this country and elsewhere just now.—Mr. Henley's speech on second reading of Weights and Measures Bill, July 1, 1863.

The great Liberal doctrine of equality, as applied to nations, is also to be extended to the divers interests of each particular country. Whatever Liberal legislation can do, it will and does do, in order to level the various classes, and so our laws of bankruptcy have been facilitated, and the consequences of failure made less serious and irretrievable, as though on purpose to encourage the rash speculations of that large class who are ever ready to trade upon and endanger the capital of their creditors. Some startling revelations of the immoral tendencies of our new

laws have been given recently to the public by Mr. Moffatt, M.P., and his few figures tell a sad yet indisputable story of commercial lawlessness.

From a Parliamentary return, presented on the latest day of last session, the following results are obtained, viz. :—

AS TO DEEDS OF ASSIGNMENT.

	No. of Deeds.	Gross Amount of Unsecured Debts.
Year ending Oct. 10, 1862	1,886	£1,013,000
" " 1863	2,344	4,040,930
" " 1864	2,284	5,725,592
Six months ending April 10, 1865, at the rate of per annum	3,060	13,453,000

AS TO COMPOSITION DEEDS.

	No. of Deeds.	Gross Amount of Unsecured Debts.
Year ending Oct. 10, 1862	698	£373,000
" " 1863	662	926,000
" " 1864	1,278	2,497,800
Six months ending April 10, 1865, at the rate of per annum	2,420	8,873,800

AS TO DEEDS OF INSPECTORSHIP.

	No. of Deeds.	Gross Amount of Unsecured Debts.
Year ending Oct. 10, 1862	46	£190,400
" " 1863	15	50,800
" " 1864	39	620,500
Six months ending April 10, 1865, at the rate of per annum	170	10,612,000

Thus the amounts involved in settlement under these deeds have increased since the year 1862 from about one million and a half to upwards of thirty millions sterling.

The bankruptcy return of last session strikingly illustrates the action of the law as regards bankrupts. According to that, there appear to have been in the year ending October 11, 1864, 7224 bankruptcies, the total amount collected being only £677,000, the official cost upon which amounted to £140,000, leaving £530,000 for division among the creditors. It is further shown that out of these 7,200 bankrupts, 6,600 were made bankrupts on their own petition, and that out of these 5,324 paid no dividend, and in other 848 cases the dividend was less than 2s. 6d. in the pound. But out of all this vast crowd of 7,224 bankrupts only 80 were refused their discharge on application, a proof either of

the marvellous laxity of the law or of the wonderful honesty of the bankrupts.

The system of joint-stock banking first saw the light in these democratic times, and it constituted a violent attack against the capitalists of the country. Little tradesmen were bribed by certain illusory inducements to deposit their moneys at these establishments. A banking account and a cheque-book proved irresistible, and the multitude, again duped by fair speeches, deposited their small sums, amounting to millions in the aggregate, which supplied capital that was immediately made available for any enterprise, however rash, so long as the bank could secure itself from loss. The regular and respectable trader was met and challenged in his own markets by interlopers, engrafted as parasites on the joint-stock banks. If successful they injured only the old capitalists, or if failure waited on their plans their numerous creditors were joint sufferers with the old houses; the banks protecting themselves all the while and feeding their shareholders with gains fabulously large.

In an age of licence, miscalled liberty, further facilities suggested themselves to the minds, if not desires, of our Liberal statesmen. Sad and overwhelming calamities had overtaken some of the new joint-stock undertakings, and "limited liability" appeared a safeguard much to be desired. It was considered by a Parliamentary committee, and, after mature deliberation, pronounced by them unsound and unsuitable; yet, heedless of the consequences, the House of Commons voted it into law, and thus let loose the demon avarice to work untold mischief in a new, and more wholesale way, throughout the length and breadth of the empire.

Men of *sharp wits*, and perhaps not overscrupulous, find their opportunity by means of this new species of liberty, and the outside capitalist can gamble in any undertaking that is limited in its obligation to the public, without imperilling his social or monetary status. Joint-stock associations for purposes of trade are essentially a commercial development of democracy—the many invited to a participation of the spoils, chiefly to be en-

joyed by the few. Any schemer, if he can but bribe a few well-known names to sanction his undertaking, may wield the influence of a vast capital, to the injury of many private establishments and the eventual destruction of individual enterprise.

In days gone by there was a check upon these gigantic monopolies, these crowned commercial democracies. Men endangered their all by taking part in them, and as a consequence such associations were limited for the most part to those vast and general enterprises which never can be carried on successfully by individuals. But now the entirety of our commerce appears to be drifting in the direction of these mammoth combinations, and our merchants and independent tradesmen are fast disappearing into that vortex of satisfied slavery which is the inevitable result of democracy, whether it be manifested politically, religiously, or commercially.

In another and highly significant development of democracy we have a splendid illustration of the ultimate purpose of Liberalism. I allude to the co-operative societies and trade unions, which are gradually undermining the position and prospects of all capitalists and employers of labour. It is not only political and religious equality which Liberals seek, but social and commercial equality likewise, and that not in theory, but in fact. In nearly every branch of trade there now exists a trade union, by means of which the workmen assume dictatorial powers, and completely reverse the ordinary relationship between employer and employed. These unions are opposed to all the principles of free trade, for they rule the rate of wages, not by supply and demand, but according to their own ideas of what is right, and employ the despotic power of strikes in furtherance of their illegal aims. The rate of wages, hours of labour, number of apprentices, and even in some instances the amount of work done, are all regulated by these trade unions.

Masters have no longer any power to pick and choose their workmen. The lazy and incompetent are protected by their fellow-labourers, and the highly skilled operative is not permitted to enjoy the full benefit of his talents. This is especially so in the glass

trade. There is such a joining of hand to hand amongst the working classes that men on strike are kept and sustained in their unlawful purpose by men in full work; and the labouring classes have in some instances shaken hands with kindred operatives across the Channel and in continental countries.

In 1861 the Liberal government had to desist from employing Sappers on some important works, which men on strike had left unfinished, by reason of the strong representation of the labourers. Commenting upon this scandalous yielding to unlawful demands, the *Standard*, on 3rd August in that year, observed—

On a question of no slight importance—viz., whether workmen are to be absolute dictators over their masters in the various trades of the country, or whether capitalists are to be at liberty to use their capital according to their own discretion—the present Government is beginning to feel the inconvenience arising from its loud profession of Liberalism. A Liberal, we need hardly say, means, in the minds of many very well-meaning but politically very ignorant men, one who holds that the working classes constitute exclusively the people, and that the people ought to have everything according to their own will.—*Standard*, August 3, 1861, on employment of Sappers by government.

The capitalist and employer of labour is the first to suffer. Crippled by fierceness of competition in the sale of his goods, and despotically deprived of an open market for the supply of his labour, he finds his gains diminishing annually, and is glad at last to take refuge in joint-stock association with limited liability.

Equality thus steals upon us gradually, but surely, and when the capitalist retires the operatives will combine, and by means of co-operative societies exist a while longer on the ruins of a commerce which was once ample for the support of all.

Behold your future government, people of England, and bewail the sad fate which follows upon an abnegation of religion, the natural fruit of a deadly apostacy.

All men trade under the new system—kings, priests, statesmen, and philosophers. The golden chain seems for the time being to answer the hopes and expectations of those who by its agency wish to shackle mankind into helpless dependence. That allegiance which man refuses to give to the holy and blessed principles of Christianity, he readily yields up to Liberalism for a mess of

pottage. The Apostles lay great emphasis upon the avaricious character of the leaders of the latter-day apostacy. Not only were they to allure the masses by appeals to their lust, but would themselves be conspicuous in the sin of Balaam, who loved the wages of unrighteousness. This "error of Balaam," so called, is most especially applicable to the men of our time, whether we look at home or abroad. It is one sin, that of covetousness, under a two-fold aspect, "love of place" and "love of money." Contrary to his innermost convictions, the prophet was seduced from his adherence to the path of duty by offers of preferment as well as money. He visited the Moabitish king, secretly hoping that God might change his purpose concerning Israel, and permit him to curse them, solely that he might obtain the coveted reward. Balaam was in fact both a money-lover and a place-hunter, and in this respect a type of the leaders of the final apostacy.

The British House of Commons has been denominated by one of its own members "a commercial club,"* and, as we shall presently see, the degrading epithet was not inapplicable. Another independent member of that house severely rebuked the mercenary spirit that has crept insensibly into all our modern legislation :—

I am not going to take my statesmanship from those whose object is merely to make money. I do not think that the counting-house is the best portico for a statesman.

The honourable member for Rochdale (Cobden) went much further, and said that England must withdraw from all concern in the national affairs of Europe, retire into seclusion, abandon her position, repudiate her obligations, absolve herself, so far as I can understand, from treaties, and, at any rate, abjure for the future all external duties and responsibilities. England, according to my honourable friend, has no higher ambition than to stand behind the counter and sell shot, to enable the trader to measure his gains, and the taxpayer to save his pocket.—Roebuck, vote of censure, *Daily Telegraph*, July 6, 1864.

Perhaps few only of my readers will be prepared to hear without astonishment that no less than 231 members of the late Parliament were *directors* of public companies—to say nothing of shareholders—some of them superintending as many as 15 or 16 different under-

* Mr. Bernal Osborne.

takings. This fact explains and clears up many a mystery. It is the key to our modern political notions. What commotion war would occasion in the private concerns of our Balaamitish rulers ! Hence they are bound over to keep the peace at all costs of conscience or sacrifice of principle.

If we look across the Atlantic, where the Liberals profess to see a government after their own heart, a very model of all perfection, the same canker-worm is working its corruptive influences.

It is becoming the fashion to laugh at the possibility of public virtue. Men laugh at the avowal on the part of politicians that they care only for the spoils. No candidate is respected the less in private life because he has cheated his party, bled the treasury, or advocated a public wrong. It was not so in the earliest days of our liberty. The change is a melancholy one, for it foreshadows evil to the Republic—evil brought about by the decline of people in public virtue.

The evidences of official and personal dishonesty in our land tread upon each other's heels, so fast they follow. From our venerable President to the lowest clerk or post-office runner, all who receive the public money are at least *expected* to contribute from it to destroy the purity of elections ; and those who control any large sums are first taught to steal out of it for party purposes, that they may afterwards take the second degree in theft by defalcating on their own account.—Quotations from American newspaper in a pamphlet of Dr. Seiss, pp. 18 and 19.

All over Europe the same evil prevails, and statesmen and diplomatists who were wont in days gone by to confine their attention to politics and diplomacy now transact business for their respective governments which used to be entrusted to respectable merchants. The plunder attracts them, and their shame or compunction is very slight, as all who have experience in these matters can testify. But perhaps this general accusation will be best made in the words of M. de Montalembert, an authority of no mean weight :—

Everywhere it (democratic centralisation) continues to arm the state with a power unsuspected by our forefathers : it invades regions such as those of education and charity, in which its action was ever unknown amongst ancient nations ; it is especially exercised in the exclusive distribution of public functions, of which the number necessarily augments, and the ardent pursuit necessarily inflames all generations. This universal and furious passion for place renders society a prey upon which whole generations of parasites live, until such time as other

generations of famished candidates shall have succeeded in replacing them by miracles of servility, or by the rising tide of revolution. This social leprosy reproduces itself throughout Europe with frightful regularity. It is the same with that gradual assimilation which takes place between the legislations and institutions of all countries on the model of French centralisation.—M. de Montalembert at general assembly of Roman Catholics at Malines, *Times*, August 31, 1863.

Montalembert makes use of the term "*miracles of servility*," and this again fulfils another especial mark of the demagogues of the last days, who, according to St. Jude, were to have men's persons in admiration because of advantage. The whole system of Liberalism is thus based. By flattery and professions of admiration for the assumed nobleness and virtue of the electors, men get into Parliament and power. Other individuals in turn serve their purpose by surrounding the successful heroes with unctuous attentions, and it is marvellous what concentrated influence some of our leading commercial demagogues wield, solely by the assistance of the self-seeking sycophants who surround them.

In America the same spirit of adulation is at work, and a rather apt illustration of this was given in the *Times* of 18th August, 1863, in the letter of their special correspondent from the Southern States. Speaking of General Longstreet, the writer of that letter describes him as

A man fighting not for praise, or civil or social distinction, with a repugnance to those *self-seeking politicians who manipulate for their own advancement the reputation of such generals as condescend to become their creatures.*

Look also at the state of morals generally, in reference to the commercial dealings between man and man. Who dare contemplate the condition of things in this respect with complacency, or avow that commerce is working any moral improvement in the human race? Strange delusion! miserable blindness! that men should be found capable of believing that any ultimate good can spring from the indulgence of that passion which Divine revelation tells us is the root of all evil!

Surely, and not slowly, the "love of money" is corrupting all the best relationships of life, and the chief business of mankind

seems to resolve itself into how one man can best circumvent and outwit his neighbour. Stimulated and inflamed by a spirit of restless emulation, legitimate gains squandered and sacrificed to an insane competition, we are fast verging towards a state of chronic dishonesty. Commercial transactions get more like gambling every year, and fortunes are lost and won with a rapidity that sufficiently condemns the practices of the age.

A picture of the mammon-worship of our times, drawn in Wallachia, well describes the present and future condition of the nations generally, and with this I shall conclude the section on the Commercial Aspects of Antichristianity.

I do not believe there is a single honest man in Wallachia. The most frightful demoralisation exists. In politics, as in social life, the same disorder is evident, and you can buy for money a man's power and his opinion, as you could buy his wife, if she were worth buying. Public and private morality do not exist in those provinces.—*Daily Telegraph*, April 20, 1864.

SECRET SERVICE OF THE ANTICHRISTIAN APOSTACY IN ITS RESURRECTION STATE.

THE PROPHECY.

And he causeth all, both small and great, rich and poor, free and bond, to give them a mark in their right hand, or in their foreheads.—Revelation xiii. 16, 17.

And the third angel followed them, saying, If any man receive his mark in his forehead, or in his hand, &c.—Revelation xiv. 9.

With which he deceived them that had received the mark of the Beast.—Revelation xix. 20.

THE FULFILMENT.

There is no prophetic prediction, perhaps, more strange and wonderful than that which intimates the employment of secret societies in furtherance of the Antichristian apostacy. Strange, by reason of the fact that never in any former age had institutions of this nature such a deep hold of the peoples of Europe, and none but an Omniscient Being could have seen this so many ages ago. In the "*Speaking Image*" I ventured the opinion that a complete system of espionage was implied in the wording of the

prophecy. The universal application of the *mark*, and the various classes made subservient to the interests involved, rendered some such interpretation absolutely necessary. Nevertheless, my conclusions were not then sufficiently clear and distinct to be considered final.

Increased light is sure to result from a continued and prayerful study of the Divine Word; and, without altogether setting aside my previous deductions, I believe that a more direct and evident fulfilment of the mysterious announcement is prominently furnished by modern history, and the facts shall at once be set before the candid and impartial judgment of the reader.

A secret confederacy, or society, composed of all classes of men, the lowest as well as the highest in the social scale, is obviously suggested. Banded together for the purpose of promoting the worship of the "two-horned" Beast, and the extension of the principles he is supposed to personify, they carry on their mission privately, and are known to each other by certain distinctive signs or marks *given* to them by the Beast, and which are hidden from those who, in the language of the Apocalypse, "had not worshipped the Beast, neither his image, neither had received his mark upon their foreheads or in their hands."

On reference to the Bible, the reader will find that in one respect a rather different rendering of the original Greek is given in the margin. Thus, instead of the Beast causing his followers to "*receive a mark*," which implies an actual branding, he causes all (of his party), both small and great, rich and poor, free and bond, "*to give them a mark*;" as though instituting a secret watchword whereby his followers might identify each other.

The fulfilment of this strange conspiracy against the true-hearted and the godly, as well as against those who have not yet elected on whose side they will serve, is either now in silent and secret operation, or will be in the immediate future—that is, if my views of the Apocalyptic vision are at all near the truth.

What is Freemasonry? Perhaps some brother of that ancient order may, as he perceives the question, be ready to stand up in defence of its principles, and to declare that because in England

secret societies are generally non-political, and their privileges rarely abused, therefore such institutions abroad are equally free from guilt. But my question does not apply to Freemasonry in England, but to the system generally, and my answer will be nought save that which is openly observable by the world, and which the order may in some sense be proud to acknowledge. Freemasonry is a brotherhood, open to all classes of society, and to which all men, whether rich or poor, are eligible ; and in this respect the institution satisfies and fulfils one of the principal requirements of the vision. Freemasonry has likewise its mark, or sign, by which the initiated comprehend their brotherhood amongst strangers and in strange countries ; and although none but Masons can tell clearly the nature of those signs, yet we know they distinguish one another by some delicate manipulation with the right hand in the act of shaking ("the Freemason's hug"), and also, I believe, by gesture made with the right hand and forehead in conjunction, when at a distance ; and thus we have further and striking coincidences between Freemasonry and the secret system of the Apocalypse.

Of the principles of Freemasonry, in regard to its original aim, I can say but little, but gather from observation that the creed of the order is small, and affords great latitude of thought and action to its members. I know of Masons who are free-thinkers, and the creed must be exceedingly narrow to accommodate their views. I know also some professors of Christianity who are brothers, and they believe more than the rules of the institution require. The ostensible object of the society appears to be charity, and an endeavour to make men moral on oath. Therefore to connect this association in any way with the Antichristian apostacy may both stagger and surprise.

As we judge of Popery in general too much by its appearance in this country when under the restraint of wise and impartial laws, so many may form their opinions of Freemasonry by a similar standard. Freemasonry in Europe, however, has been, and very likely still is, a far different sort of institution from Freemasonry in England ; and, as I have sketched from various

authorities (in Part II. of this work), the page of history is blotted with deeds darker than hell, performed by this order in the pursuit of impious political dogmas, improperly engrafted upon their system. In the *Daily Telegraph* of May 25, 1861, was published a leading article on the subject of continental Freemasonry, and its statements so remarkably link together the workings of this secret society with the principles of Liberalism, that I shall quote extensively from it :—

The spirit of Freemasonry has for years associated itself with the reigning dynasties of France. It found allies among the Bourbons, whom it ultimately overthrew ; it leagued with the Orleanists, whom it could not save. It now animates, for a second time, the body of Napoleonic imperialism, which it already threatens to convulse.

Freemasonry, however, has long been an element of great importance in the political history of France. The mystery once connected with its rites was made the engine of a prodigious effort directed against the authority of the Church. It was impossible to reform the religion of the ignorant, or to destroy altogether the instinct of belief in the minds of the superstitious. France in the last century was asked, therefore, to exchange one faith for another ; to put aside the mummeries of the village chapel in favour of the mummeries practised by the initiated ; to despise liturgies and dogmas, and to accept the dark intellectual rule of a secret association, branching out into spiritualistic sects pretending to hold intercourse with supernatural powers.

In England the order has ceased to be a political one. It is now no more so than that of Foresters or Odd Fellows, with which, however, it must not in other respects be confounded. In France, and elsewhere upon the Continent, the case is different, though where it most distinctly takes a share in national affairs the concealment of opinion among the members is generally most complete, and their disavowal of public views most emphatic. It is a part of their policy to appear non-political. Nevertheless, the ancient combinations survive, and their operations tend towards the same purpose—the overthrow of the Roman Catholic ascendancy.

There are now two elements against which Absolutists of Prince Lucien's stamp have to contend, and between which, with uncertain yet cautious steps, the Emperor wavers. The first is the Sorbonne, which is supreme in the Church and strong in the Academy. The second, that of the political class of Freemasons, who, while disclosing none of their confidences to their humbler brethren, keep them, like an army in barracks, ready for action when the moment comes, and who, holding the ecclesiastical party in check, control in some degree also the policy of the empire, while accepting its aid in undermining the moral authority of Roman Catholicism. We are aware that these ideas would probably be disavowed by a large proportion of French Freemasons, partly on account of the Machiavellianism to which we have alluded, but partly, also, because a considerable number of the order are not allowed, in reality, to participate in the deliberations of the political lodges ; but no educated Frenchman will deny that among the adepts there are men

banded together with great national projects in view, as in the days of Reynal and Helvetius, D'Alembert and Diderot. That they have selected an Imperial Prince to be their Grand Master proves nothing to the contrary. The Freemasons of a former time employed Duquesnai to secure Louis XV. as a member of the order.

There can be little doubt that, in point of fact, Freemasonry upon the Continent is the great receptacle in which *Liberal ideas have been preserved since their defeat after the first Revolution*. The workings of the order, in every part of Europe, were distinctly manifest throughout the convulsions of 1848, although ostensibly it remained universally neutral. Of its political character in France we have had the clearest evidence in the ousting of Lucien Murat from the Grand Master's chair. Personally he was not obnoxious; on the contrary, he was for years consecutively a favourite. But a struggle arose between the temporal authority and the Ultramontane Church. He took part with the latter; he persecuted the advocates of the former; he endeavoured to repress the opinions of his brethren; he interfered with the political freedom of the lodges; he was therefore ejected, and his place filled by another member of his race, whose sentiments, as declared in the Senate, are of an opposite character. It will henceforth be impossible to deny that the Freemasons of the Continent, as a body, cling to their old principles, that their organisation has more than social ends to serve, that governments do wisely to conciliate them, and that, if they do not actually plot revolutions, they are keen watchers, and, at a crisis, often powerful controllers of events.

If the information thus given is sound (and it has all the appearance of being written by one who knows history intimately), then continental Masonry is the secret system of Liberalism; and if we could trace any absolute connection between it and the Napoleon dynasty, the prophetic statements would thereby be most literally fulfilled. The article just quoted avers that "it animates for a *second time* the body of Napoleonic imperialism;" and in the year 1862 the present Emperor appears to have exerted strong influence over the Masons, and not vainly I should suppose, as is implied in the following paragraph from the *Standard's* Foreign Intelligence column of 9th May in that year:—

Marshal Magnan, Grand Master of the Order of Freemasons, has just addressed a letter to his brothers in general, and the dissentient lodges in particular. After regretting the schism which has long divided the order in France, he says that a "sovereign will" desires them to be united. He particularly wishes to establish the fact that an "act of high and public sympathy, the first that has honoured the French Freemasonry, has confided to him the direction of the rites in France," in order to prevent their true import from being misconstrued. For this purpose he appeals to all his brethren, and expresses a firm conviction that his appeal will be heeded. He then, after having

addressed the dissentient Masons, turns to those of Paris, and urges them to set the example in the work of union. He concludes by saying that the 8th of June of the present year ought to inaugurate a new era, and expresses a hope to see all the lodges gathered around him in harmony on that day.

The Emperor is believed to be himself a member of several secret societies, and therefore doubtless knows how to serve his own policy by their instrumentality. That dreadful conspiracy of Orsini and others had its origin, many suppose, in the reluctance of the Emperor to carry out some oath he had contracted in reference to Italy's freedom; and we know how very soon after Orsini's execution the work of Liberalism in Italy began under Imperial dictation and support. See also the section on the Person of Antichrist, where is a paragraph calling upon Louis Napoleon to elevate the masonic emblems in place of the Crucifix.

Secret societies are a plague-spot of our era, and they all appear to advocate the principles of socialism, democracy, or Liberalism. In America the atheistical struggles are supported by secret societies.

This hopeful change in human affairs is to be accomplished by the indefatigable and systematic effort of the initiated to revolutionise public sentiment, until it shall speak at the polls and in the halls of legislation.—Beecher's *Political Atheism*, pages 10 & 11.

Fenianism, a secret organisation, afflicts Ireland at this moment, and Fenianism is pure Liberalism, desiring a brotherhood without distinction of creed or class, and national emancipation. Even the late Jamaica rebellion was traced to a secret society by the *Colonial Standard* in October last:—

As to confessing anything about the origin and originator of the rebellion, they (the negro prisoners) have an utter horror to do so, and you see the look the others give to any fellow who begins to make disclosures. They appear under an Afrie Masonic oath.

A secret government revolutionised Poland recently. Secret committees exist at Rome for the overthrow of the Papacy.

The constitution of Italy into a kingdom has been accompanied by the organisation of its working classes into benefit societies with a rapidity almost magical. These clubs, "*Di Mutuo Soccorso*," are pitched, however, in regard to their objects, on a higher ground than their title would indicate, and which the vague ideas prevalent there on Socialism

doctrines suggest. They aim to diffuse morality, education, and self-respect among their members, as well as to receive and distribute their savings; and among their provisions is the singular one of adopting children and educating them at the expense of the association. They form, of course, a common aggregation centering in a governing body, and their delegates, to the number of two hundred, recently met in a sort of people's parliament at Florence to discuss the many social and economic questions that just now perplex and divide the world of labour. This, however, appears to have been too severe a test for such institutions, which must either submit to the government of a conclave or dissolve. A large minority felt that to intermingle political questions in their discussions was to put to hazard the principles of benevolence which brought them together, and, being outvoted, withdrew from the convention.

Among the grave questions the universal spread of these institutions raises is their danger to governments.—*Standard*, November 23, 1861.

We need not wonder, therefore, that those who suffer most from the existence of secret societies should speak out plainly in condemnation, as did the Rev. Dr. Cullen in a pastoral:—

To pass over other matters in silence, we may observe that the fearful scenes of carnage which were enacted in the first French Revolution are attributable to the operation of secret societies. Robespierre, Danton, Marat, Carrière, and other monsters in the shape of men, who inundated France with the blood of hundreds of thousands of her children, who delighted in ruin and devastation, were all adepts of Masonic lodges, in which were planned the awful tragedies that filled the world with terror. The unhappy convulsions which at present agitate the continent of Europe, and menace all human society with destruction, are the works of similar combinations. The great leaders of the revolutionary movements—Mazzini, Kossuth, and Garibaldi—are looked up to as the chiefs and leaders of secret societies or Masonic lodges. Who can describe the evils they have inflicted or are actually inflicting on the world? See how they assail the holy Catholic Church, and endeavour to substitute in her stead the uncertainty of Protestantism, or a soul-destroying incredulity. The leaders of the secret societies pretend that they are promoting human liberty; but what liberty could make compensation for the evils which accompany their machinations? And then their promises are altogether delusive, for we find that, wherever the secret societies are successful and revolutionary principles prevail, a system of fell tyranny and of hostility to the best interests of man, and especially to the Catholic religion, is almost invariably proclaimed. Any one who reads the history of secret societies for the last seventy years, and observes the effects of the revolutions which they have produced, will look on them with horror, and make every exertion to preserve himself and his country from so terrible a scourge. It cannot be denied that wherever secret societies and a revolutionary spirit prevail religion is soon destroyed and the worst principles of error and indifference introduced. And this result explains why some politicians, though holding opinions favourable to despotic authority, yet encourage revolutionary movements and plots. The reason is that, being imbued with a bitter hatred of the Catholic Church, they imagine

that when fanning the embers of revolution, and encouraging dangerous associations, they are undermining her influence and preparing the way for her destruction. For these and other reasons you will caution your flocks against all illegal combinations and secret societies, it matters not by what name they may be designated, and you will point out to them the censures and excommunications to which all Catholics are subjected who bind themselves by oath in such secret societies. All Catholics enrolling themselves as Freemasons or Ribbonmen, or entering into any society or brotherhood established for purposes detrimental to civil society or religion, and bound to secrecy by oath, fall under the severest penalties, and are *ipso facto* excommunicated; their lot is miserable indeed, for they are cut off like rotten branches from the Church.

Whilst Pope Pius IX. himself last year issued a special allocution on the subject of secret societies in general, and Masonry in particular, as if to put the question beyond doubt.

Venerable Brethren,—Among the numerous machinations and artifices by which the enemies of the Christian name have dared to attack the Church of God, and sought to shake and besiege it by efforts, superfluous in truth, must undoubtedly be reckoned that perverse society of men—vulgarly styled Masonic—which, at first confined to darkness and obscurity, now comes into light for the common ruin of religion and human society.

Immediately that our predecessors, the Roman Pontiffs, faithful to their pastoral office, discovered its snares and frauds, they considered there was not a moment to lose in holding in check by their authority, and in striking and lacerating by a condemnatory sentence, as with a sword, this sect, pursuing crime and attacking holy and public things.

Our predecessor Clement XII., by his apostolic letters, proscribed and rebuked this sect, and dissuaded all the faithful not only from joining it, but also from promoting or encouraging it in any manner whatever, since such an act would entail the penalty of excommunication, which the Roman Pontiff can alone remove.

Benedict XIV. confirmed by his constitution this just and legitimate sentence of condemnation, and did not fail to exhort the Catholic Sovereign Princes to devote all their efforts and all their solicitude to repress this most immoral sect and defend society against a common danger.

Would to God these monarchs had listened to the words of our predecessors. Would to God that in so serious a matter they had acted less feebly. In truth, neither we nor our fathers would then have had to deplore the many seditious movements, the many incendiary wars, which have set the whole of Europe in flames, nor the many bitter misfortunes which have afflicted and still afflict the Church. But, the rage of the wicked being far from appeased, Pius VII., our predecessor, struck with anathema a sect of recent origin, Carbonarism, which had propagated itself, particularly in Italy; and, inflamed by the same zeal for souls, Leo XII. condemned by his apostolic letters not only the secret societies we have just mentioned, but all others, of whatever appellation, conspiring against the Church and the civil power, and

warned all the faithful to avoid them, under penalty of excommunication.

Nevertheless, these efforts of the Apostolic See have not had the success expected. The Masonic sect of which we speak has not been vanquished nor overthrown; on the contrary, it has so developed itself that in these troublous days it exists everywhere with impunity, and carries an audacious front.

We have, therefore, thought it our duty to return to this matter, since, perhaps, from ignorance of the guilty intrigues clandestinely carried on, an erroneous opinion may arise that the character of this society is inoffensive, that this institution has no other object than that of succouring men and assisting them in adversity, and that, in this society, there is nothing to fear for the Church of God.

But who does not comprehend how this sect departs from the truth? What is the object of this association of men belonging to all religions and every belief? To what end those clandestine meetings, and the rigorous oath exacted from the initiated, binding them never to reveal anything of what may be discussed? Wherefore that unheard-of atrocity of penalties and chastisements which the initiated bind themselves to accept should they fail to keep their oath. A society which thus avoids the light of day must surely be impious and criminal. "He who does ill," says the Apostle, "hates the light." How different from such an association are the pious societies of the faithful which flourish in the Catholic Church. With them there is no reticence, no obscurity. The law which governs them is clear to all; clear also are the works of charity practised according to the Gospel doctrine. Thus it is not without grief that we have seen Catholic societies of this nature, so salutary, and so well calculated to excite piety and succour the poor, attacked and even destroyed in some places, while, on the contrary, encouragement is afforded to secret Masonic societies so inimical to the Church and to God, so dangerous even for the security of kingdoms.—*Standard*, October 6, 1865.

To this blaze of Papal indignation some replies were given by different lodges; and one in particular, emanating from the Masons of Antwerp, is deserving of much attention, since it confirms the Pope's judgment of Masonry by a plain declaration of principles altogether apostate, and justifies the anathemas heaped upon it:—

Most Holy Father,—Following the example of several of your predecessors upon the Pontifical throne, you have thought it compatible with the honour of the Roman people to stigmatise in the eyes of the world a modest society which styles itself Freemasonry. Among our brethren spread over the surface of the globe a small number only have replied to these accusations, as unjust as offensive, and we should have imitated the example of the majority if the moral influence the Roman Church still enjoys in Belgium did not render it our duty to proclaim once more in the full light of day the immutable greatness of our principles.

They may be summed up in two words—liberty and labour, whence our name of Freemasonry. We do not consider liberty effective unless

it is based upon the real independence of life created by labour ; we do not consider the independence of life guaranteed except by liberty. And not liberty alone, but also solidarity between mankind can only be based upon labour ; for we cannot be regarded as mutually responsible unless we clearly perceive that we are mutually useful.

Masonry desires to establish social order upon the permanence of the simplest and most necessary relations between mankind ; and thus, as reason alone is able to understand and fix the importance of those relations, she is the sole sovereign. She alone is able to display that fund of actual truths, comprehensible by all ; and who shall show to human beings that they are equal in right and must be so in fact ?

Liberty, equality, solidarity, not realised by the sword and by blood, but peacefully carried out in the bosom of a progressive society—such is our aim. It is so great, so truly human, that no one—be he who he may—who bears the name of man can view it with aversion. We desire to make men greater in dignity and in happiness. Is not this an ideal which must be inviting to all, whatever their religion or their especial philosophy ?

Freemasonry is *above all religions* and all systems of philosophy, because it accepts them all, in so far as they are willing to concur in rendering men better and more worthy. But whenever a religion, departing from this social mission, declares itself as a truth superior to humanity, and pretends to be anything but an instrument of progress perfectible by the hand of sovereign man, it is our duty to declare that this religion places itself outside the pale of humanity, and that human reason ought to reject it.

Such is the danger, most Holy Father, you cause the religion you represent once more to run.

If it desires to continue to oppose itself to reason, and the onward march of humanity, it necessarily prepares its ultimate ruin. Nations freed from its trammels will not even retain for it that pious remembrance they owe to that they themselves have sincerely felt. For everything that man does in the sincerity of his conscience is worthy of respect ; and all who sincerely seek the truth ought to be supported and loved. (Signed) THE MASONS OF ANTWERP.—*Standard*, November 7, 1865.

Even Masons can be found in England who blushed to read this declaration of principles, and one went so far as to protest in a public newspaper against the views of these Belgian brothers :—

SIR,—In your paper of Tuesday last I saw what purported to be an address from the Freemasons of Antwerp, in answer to the recent Papal condemnation of the craft. As a Freemason myself, I beg, in the strongest terms, to protest against this Antwerp misrepresentation of Freemasonry. Were it indeed the Antichristian institution they represent it to be, it would richly deserve condemnation, in even stronger terms than those used by the Pope. I am, sir, your obedient servant, W. M. Oxford, November 9.—*Standard*, November 11, 1865.

There appears to be little doubt that Freemasonry is man's substitute for Christianity, and a speech made by Abdel Kader

to this effect in a French lodge was eulogised by a clergyman of the Church of England and Grand Master of a provincial lodge. The speech in question ran as follows:—

In the persons here present I thank Freemasonry in every country. I consider Freemasonry as the first institution in the world. In my opinion, every man who does not profess Freemasonry is an incomplete man. I hope that one day all the principles of Freemasonry will prevail throughout the whole world, and from that day forward all the nations will be at peace.—*Standard*, October 26, 1865.

This letter of the Belgian Masons is but an epitome of Liberalism. It identifies Freemasonry with free trade, and declares, in fact, that by an interchange of commodities representing labour the solidarity of nations is to be brought about. Such an elevation of the money-making principle by Freemasons brings out forcibly the words of the prophecy in relation to this secret system, "that no man might buy or sell save he that had the mark of the Beast." It places Freemasonry above all religions, which reminds us of another prophecy concerning the last apostacy, and its hero, "who opposeth and exalteth himself above all that is called God or that is worshipped." And it attacks all religions specially which claim a supernatural origin, and thus Christianity and the God-Man Christ Jesus fall under its anathema. Politically, it proclaims equality, not only in the abstract, but in fact, and hence must look contemptuously upon dignities of all kinds.

Social order is to be established, according to these Belgian Masons, upon the *simplest and most necessary* relations between mankind, and we have only to look back to 1789 to discover what is the nature of those simple and necessary relations. Thus the entire letter is as complete an exposition of apostacy, as the most confirmed infidel could desire.

THE PERSON OF ANTICHRIST IN HIS RESURRECTION STATE.

THE PROPHECY.

And then shall that "*lawless* one" be revealed.—2 Thessalonians ii. 8.
Who enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people.—Habakkuk ii. 5.

And the king shall do according to his will.—Daniel xi. 36.

And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.—Revelation xiii. 8.

Saying to them that dwell on the earth that they should make an image to the Beast which had the wound by a sword.

And he had power to give life unto the image of the Beast.—Revelation xiii. 15.

Here is wisdom. Let him that hath understanding count the number of the Beast: for it is the number of a man; and his number is Six hundred threescore and six.—Revelation xiii. 18.

THE FULFILMENT.

The oldest and most influential of our journal papers has recorded an opinion in print to the effect that, of all the great potentates who have reigned at different periods upon the earth, none have ever possessed characteristics so correspondent to the Antichrist delineated in the Scriptures as Louis Napoleon; and no man who has carefully considered the history of this strange personage, perused his works, and watched the development of his mysterious plans but must acknowledge that he is playing a most significant and conspicuous part in the world's destiny.

Absolutely proscribed by common consent of the nations, his very name detestable, yet has he crept to the highest pinnacle of power, and now virtually dictates to the world.

I have briefly (and indeed too briefly for so important a subject) sketched the history of those new principles which are gradually overspreading the earth, and I may safely assert that to the revival of these same theories Louis Napoleon owes his elevation to power. Posterity at least will thus judge, when, in the clearer light of the historic page, it discerns the great truth that England, once a believer in the Bible doctrine of Divine

right, had so far shifted her course as to worship the embodiment of democracy, and grasp fervently the hand of that potentate who will yet reign morally not only over France, but over Europe. Many of my countrymen are boasting now—revelling in the glorious change, as they term it—and longing for the complete triumph of the principles which are said to be incarnate in the French Emperor by many of the great men of our time.

Strong and strange is the infatuation which impels men forward in the so-called Liberal *régime*, and yet all pourtrayed in that much-abused, but to many still blessed and *inspired* book the Bible. Nearly 2000 years ago the foreknowledge of the Almighty predicted the rise of an individual who should be the central pivot of the last great apostacy—a very incarnation of the principles, an *anomos* of the *anomias*; and it is the boast of the men of this age that Louis Napoleon is indeed the impersonation of those new principles which I have endeavoured to show are identical with the Antichristian doctrines as mentioned by St. Paul. I am writing neither for gain nor notoriety, and God forbid that I should exaggerate the subject or bring the glorious prophecies, like so many thoughtless writers, into ridicule and disrepute. So let others tell the story of this so-called Man of Sin; only let me observe, what I have already written in the *Speaking Image*, that it seems reasonable, apart from revelation, that the Antichristian scheme should be concentrated in an individual. Christianity is embodied in an Incarnate God, and Satan would naturally like to carry out the imitation in his spurious schemes, and energise a man as the nearest possible counterfeit to incarnation.

This section is really supplementary to the "*Speaking Image; or Napoleonism Prophetically Unveiled.*" In that book I give the history of the Napoleon dynasty, and it will be unnecessary to repeat such information in this work; but the large amount of additional evidence which has since been forthcoming I shall arrange after the following plan:—1st. Those facts proving the French Emperor to be the incarnation, representative, or impersonation of democracy or Liberalism. 2nd. The proofs of his universal policy

in the cause of the peoples everywhere. 3rd. Acknowledgments by the press of his undoubted and paramount influence in the world. 4th. The symptoms of worship being accorded to him. 5th. The image, or likeness, which the Emperor has set up, and in whose presence he acts. 6th. The mysterious name. And all these proofs will be found exactly to fulfil the prophecies at the commencement of the section concerning Antichrist. A word or two of caution may not here be out of place, and I beg the reader to recollect again that prophecy is history, and not to expect any marvel that may not be explained in the ordinary way. The Bible gives us certain signs for our illumination, and lest, under pressure of adverse circumstances, the Church of Christ should be faint-hearted. It describes Antichrist and the apostacy he represents, as God sees them, and not as they appear to man. Hence it is easy to understand how many think the French Emperor a worthy personage, and he may actually possess some estimable qualities. Yet does he personify, without doubt, the dark principles of these times, and there is that about his history and character which envelopes him in an air of mystery. Nebuchadnezzar, Cyrus, Alexander, and Napoleon I. have been prophetically noticed for the great part they played in the world; but still more is written about Napoleon III. and his strange work, presuming him to be the king of the apostacy which was to exist previous to the Lord's coming.

TESTIMONY ACKNOWLEDGING LOUIS NAPOLEON BONAPARTE TO BE
THE PERSONAL REPRESENTATIVE OF LIBERALISM OR NAPOLEONISM.

The Napoleonic dynasty is the INCARNATION OF THE GENIUS OF FRANCE, and will reign as long as it renews its strength in the resources of democracy and liberty.—M. Piétri in French Senate, February 21, 1862; *Times*, February 22, 1862.

The *Mémoirel Diplomatique* recommends the Emperor to allow his great idea (the Congress) to ripen, as sooner or later it must bear fruit. It is impossible to display more utter ignorance of what the dignity of our country requires, and of the duties it entails upon the government—duties which it will fulfil in the name of the principles of which it is the most GLORIOUS INCARNATION IN THE WORLD. No, France will not subside into inaction so long as Poland has not recovered her independence—so long as the fossil policy grounded on the treaties of 1815 shall not have yielded to the new public law

inaugurated by our fathers in 1789.—*Opinion Nationale*, on England's refusal to join the Congress; in French intelligence of *Standard*, December 1, 1863.

M. de la Rochejaquelein has said that the Emperor was a parvenu among kings. Yes, and he glories in it, for he came among kings as the REPRESENTATIVE OF LIBERAL PRINCIPLES, THE PRINCIPLES OF 1789. Nations are not mistaken: they rely on Napoleon III., who will not fail in his mission.—Prince Napoleon to Senate, March 1, 1861.

Men who are devoted to the cause of progress, defenders of the Revolution, and supporters of DEMOCRACY PERSONIFIED on the throne in the EMPEROR NAPOLEON THE THIRD.—M. Piétri in Senate, *Times*, February 24, 1862.

As for the new men, the men who support the government, forgetting unjust prejudices, they understand that the Emperor, who is the INCARNATION OF DEMOCRATIC FRANCE, is bound to take in hand the defence of the cause of the peoples, and to guide them towards the living springs of democracy and liberty. With the prestige resulting from this august baptism of the dynasty, the march of the Imperial Government is traced out: *abroad*, defence of the cause of the people; *at home*, granting the people as much liberty as they have received equality, and disciplining the force of the nation.—M. Piétri in Senate, *Times*, Feb. 24, 1862.

On rising to propose the health of the Emperor I feel an emotion which it is impossible to disguise. The more my life has been devoted to the cause of this great Prince, the more am I embarrassed to render him homage. When, however, I reflect upon this extraordinary destiny, so manifestly marked by the finger of Providence, I see in it the PERSONIFICATION OF AN IDEA which encloses so many germs of greatness and prosperity for France that I am embarrassed at the thought of handling this vast picture. By what mixture of courage and wisdom, reconciling the French Revolution to Europe, he has restored to the country its independence, its liberty of action, and its prestige in the world.—Duke de Persigny at a French banquet, *Daily Telegraph*, August 27, 1864.

Recrimination and eloquence will not prevail against ten years of glory. Our devotedness is not blind; it is patriotic. Why has there existed such complete accord for the last ten years between the sovereign and ourselves? The Emperor, as the ISSUE OF THE REVOLUTION, is, as has been very justly said in the other House, the PROPAGATOR, the MODERATOR, and the DIRECTOR of the Revolution; he will never be its instrument.—Speech of M. Lafond de St. Mur, in debate on the address in the Corps Législatif, *Times*, March 10, 1864.

From the corruption of democracy invariably rises a despotism to which everything is perverted, because it acts in the name of the people, an idol which the multitude looks upon as an EMBODIMENT OF ITSELF.—Father Lacordaire's speech at French Academy, *Standard*, January 28, 1861.

The *Moniteur* of this morning publishes an article on the late Mr. Cobden, which concludes as follows:—"Cobden on his death-bed had the happiness to see the politico-economical work, so grandly understood by Napoleon III., shedding its rays over the whole of Europe under the direction of a MAN OF THE FRENCH EMPIRE. In this France was faithful to her initiatory mission. Cobden was able to understand France, and he loved her. She will never forget him."—*Daily Telegraph*, April 4, 1865.

Very much stronger evidence even than the foregoing will be found at page 122 of the *Speaking Image*, under the heading "Napoleonism and its Principles."

TESTIMONY CONCERNING NAPOLEONIC INFLUENCE AND UNIVERSAL POLICY IN THE CAUSE OF THE PEOPLES EVERYWHERE.

They (certain Napoleonic writers) see with some anxiety the possible isolation into which France may be drawn by the refusal of Europe to join in the last great "idée Napoléonienne." They fear, perhaps, that, taking his place as becomes a CHILD OF THE REVOLUTION, AS THE HEAD AND LEADER OF ALL NATIONS who are seeking for their freedom, &c. &c.—French correspondence, *Daily Telegraph*, November 20, 1863.

There is no question of a king of the Lombards—it is that of a king of an emancipated people, which has nobly confided to him the guardianship of its independence. Cabinets make no mistake about this; and from this also arises THE CONFIDENCE OF PEOPLES IN NAPOLEON III.—Prince Napoleon to Senate, March 1, 1861.

Gentlemen,—Let us drink to the Emperor—to that magnanimous and generous prince who, without personal ambition or selfish calculation, always ready to fly to the assistance of the weak, to proclaim and recognise the sacred rights of justice, has acquired THE GRATITUDE OF THE INHABITANTS OF THE OLD AND NEW WORLDS.—Marshal Forey, at a municipal dinner in Mexico, *Evening Star*, October 3, 1863.

Let us loudly pray that the Divine aid may be continued to their Majesties, to assist them in their CONSTANT THOUGHTS FOR THE PEACE OF NATIONS, and the happiness and dignity of France.—Conclusion of a circular issued in France, by M. Rouland, Minister of Public Worship, on occasion of the Emperor's fête; *Standard*, August 5, 1861.

A great sensation has been created by the details which have come to hand of the disturbances at Warsaw. It seems beyond doubt that THE CRY OF THE INSURGENTS WAS "VIVE NAPOLEON III."—*Standard*, French news, March 6, 1861.

Letters received here (Berlin) to-day from Prague state that placards in the Bohemian language had been posted up at the corners of the streets of that city, earnestly advising the Czechs to remain quiet for the present, as the right moment for decisive action has not yet arrived. The placards further exhort the Czechs to observe the Hungarians, whose end is nearly attained, and finally TO TRUST IN NAPOLEON.—Papers, January 2, 1861.

To be of one's epoch, to preserve of the past all that is good, to prepare for the future by freeing the march of civilisation from prejudices which obstruct or from utopian ideas which compromise it—such are the means by which we shall BEQUEATH OUR CHILDREN PEACEFUL AND PROSPEROUS DAYS.—Louis Napoleon's reply to address of Corps Législatif in March, 1861.

Good, you know, is the only motive of my actions. AT HOME, AS ABROAD, I desire the appeasement of passions, concord and union. I look forward with all my heart to the moment when the great questions which divide the Governments and the peoples shall be settled by an European arbitrament.

This wish was that of the chief of my family, when he wrote, at St. Helena, "TO FIGHT IN EUROPE IS TO WAGE CIVIL WAR."—Napoleon's reply to address of Senate in December, 1863.

In spite of sinister prophecies, announced everywhere, that he would be carried by war beyond the limit of the true interests of France, his wisdom, equal to his courage, arrests him at that limit; and thus not only has he re-established for our security the troubled equilibrium of Europe, BUT HAS OPENED TO THE WORLD A NEW ERA OF PEACE AND PROSPERITY.—From circular of M. de Persigny to the various *prefets* throughout France; *Standard*, December 7, 1860.

More on this subject likewise will be found in the *Speaking Image*, under heading "Propagation of the New Idea," at page 126.

ACKNOWLEDGMENTS BY THE PRESS OF THE PARAMOUNT INFLUENCE OF LOUIS NAPOLEON IN THE WORLD.

Her (France's) keeper and Emperor is a man to WHOM THE WHOLE WORLD HAS SLOWLY AND RELUCTANTLY COME TO LOOK AS THE ACTUAL, IF NOT THE RIGHTFUL, CENTRE OF AFFAIRS. Until he opens his lips no great Continental question is settled; after he has spoken very few are longer in doubt. The name of Napoleon is at this moment more completely in the ascendant than it was under the first of the line on the gloomy morrow of Austerlitz or Marengo. They (the French) have laid the entirety of the influence of the nation in one hand, which rewards them by using its power to hold them where they lie, and to control the Continent.—*Daily Telegraph* leader, March, 7, 1864.

Never before was it given to monarch to raise himself to such a PITCH OF POWER AS NAPOLEON III. in his speech of 5th November.—From *Czas* newspaper, quoted in *Daily Telegraph*, November 12, 1863.

The strange vicissitudes of fate have placed THE ISSUES OF PEACE OR WAR IN THE HANDS OF THE THIRD Napoleon. It lies with him to open the doors of the Temple of Janus, or to bid them remain closed and motionless. It is to Paris, not to London or Vienna, that the world looks to know the decision of the EARTHLY PROVIDENCE.—*Daily Telegraph*, day previous to Emperor's speech, November 4, 1863.

The caprice of the Emperor might plunge the whole of Europe into war; HIS GOOD SENSE MAY INAUGURATE AN ERA OF PEACE, and his chance words affect every stock exchange in the civilised world. Hence it is not strange that foreign nations should look eagerly for each manifestation of that mysterious mind.—*Daily Telegraph*, January 13, 1862.

It does not diminish the gravity of these considerations when we remember that the potentate who has JUST ASTONISHED THE NATIONS conceived the whole scheme of the Empire at a time when everybody thought his design mere madness.—*Daily Telegraph*, on Emperor's speech, November 11, 1862.

Accept the Napoleons, and admit imperialism, and you may do what you like; but unless you accede to these conditions there is no career for you under the rule of Napoleon III.—*Daily Telegraph*, January 13, 1862.

The purpose to be served by the Congress of 1863 is as plain as that of 1815—we will not say as legitimate. Then, as now, the assembling of the representatives was occasioned by a Napoleon. It was that Napoleon who brought on the war, as it is this who threatens to bring on such a formidable peace; but the grand difference is that the former Congress was held to settle things on the total defeat of the first *Imperator of Rome, as well as of France*, while the second is convoked by the *IMPERATOR OF ROME AND FRANCE*, who intends to assist at it, if not to *PRESIDE*.—*Daily Telegraph*, on Emperor's speech, November 10, 1863.

To substitute the reign of law for that of force, to "regulate the present and secure the future," to satisfy the just desires of oppressed nationalities, and place the peace of Europe on a safe and lasting foundation—this is the object of the mission to which the Emperor Napoleon conceives himself to have been destined.

The doctrine which the first Napoleon *practised*, and the second has *preached*, amounts virtually to this, that human affairs can be best arranged by *ONE WILL AND ONE INTELLECT*.—*Daily Telegraph*, November 13, 1863.

M. de Girardin, be it known, proposes a Congress of Nations, with a view to proclaim Paris the capital of the world, and the Emperor of the French *EMPEROR OF PEOPLES*.—*Le Temps*, on new pamphlet, published in *Standard*, December 3, 1863.

It should be our pride as Englishmen, and whatever our differences of political opinion may be, to acknowledge the sagacity and magnanimity displayed in the treatment of a subject in which we, with our bygone political difficulties, should fully sympathise—displayed by a monarch who has disappointed his detractors and confuted his revilers, by acting, under good and evil report, not only towards England, not only towards Europe, but towards the world, as a wise ruler and an honest man.—*Daily Telegraph*, November 6, 1865, on Louis Napoleon's Manifesto on Algeria.

There is that about the proposition contained in the famous letter which would make its writer a leader of men, if he were not a ruler.

Does not the master of France, weary of war and doubtful of resources, dream of a future Europe with a Napoleon for its federal lord?—*Daily Telegraph*, November 18, 1863.

It is probable that this able and energetic but restless ruler has rather in view his own exaltation than any real change for the better in the public law of Europe. Those who consider the Emperor's character and position will be convinced that it is his object to gain and *MAINTAIN A PREPONDERATING AUTHORITY IN EUROPEAN COUNCILS*. His own ambition prompts him to this; his relations to a democratic people prompt him to it also.—*Times*, November 12, 1863.

The Committee of the London Society for the Promotion of Permanent and Universal Peace ask permission most respectfully to express to your Majesty the extreme satisfaction with which they have observed the proposal recently laid by your Majesty before the various sovereigns and states of Europe for assembling an International Congress, &c., &c.

To your Majesty belongs the signal honour of having taken the initiative in proposing to the States of Europe to substitute the arbitration of reason and justice for that of the sword.—Memorial of Peace Society to Emperor, *Daily Telegraph*, March 11, 1864.

To which the Emperor sent a gracious, though brief, reply :—

Justice must confess the grandeur and inherent truth of the Emperor's latest idea. The idea is an imperial idea ; it wears the purple of intellectual royalty, as well as that of such lower kingship as votes can confer or coronations affirm. Let us look at it from the stand-point of philosophy rather than diplomacy, and do homage to a thought which history will certainly not rank among the least elevated of the human mind.—*Daily Telegraph*, November 18, 1863.

Thus we have open and public acknowledgment of the French Emperor's power, that he does according to his will, that he proclaims a lamb-like policy, that he comes in peaceably and obtains the kingdom by flattery ; whilst some writers go so far as to think him entitled to the position of universal lord.

SYMPTOMS OF WORSHIP BEING ACCORDED TO THE FRENCH EMPEROR.

Under the heading "The Mock Messiah," in my last work, I gave much direct information respecting the position which the present Emperor claims for his dynasty. He has since published his *Julius Cæsar*, and in the preface again compares his dynasty to Christ.

The above shows sufficiently the subject I propose to myself in writing this history. That object is to prove that, when Providence raises up such men as Cæsar, Charlemagne, and Napoleon, it is to trace out for peoples the course they ought to pursue, to set the seal of their genius upon a new era, and to accomplish the labour of several ages in a few years. Happy the nations who understand and follow them ! Wretched they who misconceive and strive against them ! They act like the Jews—they crucify their Messiah ; they are blind and guilty : blind, in not perceiving the importance of their efforts to arrest the definitive triumph of good : guilty, inasmuch as they only retard progress by shackling her prompt and fruitful application.

In effect, neither the murder of Cæsar nor the captivity of St. Helena has been able irretrievably to destroy two popular causes overthrown by a league disguising itself under the mask of liberty. In killing Cæsar, Brutus plunged Rome into the horrors of civil war ; he did not prevent the reign of Augustus, but he rendered those of Nero and Caligula possible. Neither has the ostracism of Napoleon by associated Europe prevented the Empire from reviving ; yet, nevertheless, how far are we from the great questions resolved, the passions appeased, the legitimate satisfaction given to peoples by the First Empire !

Thus is daily verified since 1815 this prophecy of the captive of St. Helena—"How many conflicts, how much blood, how many years are still requisite before the good I desired to do humanity can be realised !"

M. Jules Favre once called the present Emperor "saviour" and "redeemer."

See how ardently she (Italy) prays to God that a saviour may be sent her who will deliver her from the barbarian yoke. Gentlemen, that saviour, that redeemer has come. France has taken him by the hand, led him to victory, given him a seat in the council of nations to defend the interest of the Latin races, which are also those of civilisation and liberty.—M. Jules Favre, in debate on Italian Affairs in Corps Législatif, March, 1861, reported in *Standard*, March 23, 1861.

The Duke de Persigny has even gone so far as to denominate Napoleonism a religion, and himself a worshipper.

I do not belong to the Bonapartist party, but to the Napoleonic religion; the principle of my devotion is not merely dynastic, it is also religious. I mean to be the Loyola of the Empire.—Letter of Persigny, recently published; *Standard*, November 17, 1865.

A letter from Garibaldi and a quotation from the *Daily Telegraph* make it plain how Louis Napoleon is likely to be revered, if he but persist in following up the paths of Liberalism and democracy:—

It is truly sad, in these so-called days of social progress, to find no government which will protest against this slaughter—which will say to the Czar, "Cease your career of murder; spare these men, these women, these infant victims, who do not even belong to you:" and then put itself at the head of its people to support the demand. Such a government would in truth be the image of the Divinity on earth, and all the Liberals of the world would kneel at its feet to pray it to enlist them in its ranks.—Garibaldi, in a letter to M. Lombard, a French writer on Poland; *Daily Telegraph*, October 7, 1861.

Yet so blessed is peace, so ardently desired the epoch of reason and right, that we do the Emperor no wrong in this matter.

Were he prepared to give up the serious advantage to his dynasty of clerical support, would he ask Russia to abandon the kingdom, and Austria to arrange with Italy for Venetia, *we hardly know what prestige or personal advantage the educated and enlightened world would grudge.*—*Daily Telegraph*, November 18, 1863.

I pointed out in the *Speaking Image* the remarkable fact that not only was Louis Napoleon anxious to revive the dynasty of his family, but that he was specially desirous of restoring the Empire as it existed under the great Napoleon, even to the most trivial details of the court and army. Not content with a general resemblance, he aimed, and still aims, at a *facsimile*, and he has literally created an image or likeness of "the Beast that

had a wound by a sword." He lives as though always in the presence of the great Napoleon's shadow, and both the Emperor and his cousin, the Prince Napoleon, speak of the shade of the founder of their dynasty as "hovering over France and protecting his successors,"* and this most astounding peculiarity literally supplies elucidation of that passage in the 13th chapter of Revelation which speaks of the two-horned Beast as acting in the very presence (*συντίσσει αὐτοῦ*) of the first Beast.

France has never been ungrateful towards her hero : she proclaimed him, and the rights of the Napoleons have always had their source in the votes of the French people. No other name had been hailed for fifty years when the people were called upon unanimously to choose a chief. Those are our title deeds, and I own it with legitimate pride. THE GREAT SHADOW OF NAPOLEON HOVERS OVER FRANCE ; IT PROTECTS HIS SUCCESSORS.—Prince Napoleon at Ajaccio, May 15, 1865.

Can we, moreover, pigmies as we are, really estimate at its true value the *great historical figure of Napoleon?* *Standing before a COLOSSAL STATUE*, we are powerless to take in the whole at a glance ; we never see but the side which strikes our view. But that which is clear to all the world is, that to prevent anarchy, that formidable enemy of true liberty, the Emperor had to establish first in his family, and then in his government, that severe discipline admitting but one will and one action. I cannot henceforth deviate from the same rule of conduct.—Letter of the Emperor to Prince Napoleon ; *Morning Star*, May 29, 1865.

This letter conveys the idea of an image or statue, whilst even his chiding of the Prince is said to be but another point of resemblance between the past and the present.

Such sentimental adoration of the great Napoleon is sufficiently noticeable to be commented upon by our press :—

The Emperor Napoleon (I.) has received all the honour that men can render him in an age too rational to worship, and not much given to self-sacrifice, even for the mighty dead. So why more letters at the rate of two thousand a year from that fertile brain and ready pen, if honour alone be the object ? The answer is probably that the present Emperor wishes to stamp on the *French nation the genius of his uncle*. At the very heart of the greatest nation on the Continent of Europe there is a void to be filled up and a vitality to be implanted. This is to be done by making Napoleon, the founder and model of the new dynasty, fill as large a space as possible in the French mind, and making THAT SPIRITUAL PRESENCE ALL-PERVADING and prompt for any public need. *The Life and Correspondence of Napoleon* shall be made the *literature*, the *philosophy*, the *morality*, the *BIBLE* OF

* See *Speaking Image*, p. 128.

THE EMPIRE.—*Times* leader on publication of Napoleon's Correspondence, December 27, 1862.

In France Louis Napoleon has been actually styled the *image* of his uncle, which is almost as far as historical evidence can go:—

To the Emperor—to the sovereign whom France proclaimed with universal enthusiasm, and to whom she entrusted, with confidence that could not be deceived, her happiness, her glory, her liberties—to the man, sent by Providence, who saved her from the abyss, and who still protects her with his powerful hand against all excesses—to the immortal genius which has shone forth with equal glory in war and peace, and which will leave a page in history to be admired by future generations—to the great writer whose vigorous and animated language penetrates the mind and subjugates the soul—to the daring and devoted heart, for which nothing good is impossible—to the worthy successor of the greatest captain and ablest legislator of modern times, who *revives the honour and glory of his imperishable dynasty*—to him whom we all cherish in our hearts like the great man WHOSE IMAGE HE IS, and for whom every arm is ready to fight as ours fought for the first Napoleon.—M. Massabrian, at a dinner given by him at Toulouse in honour of the Emperor; *Standard*, August 24, 1861.

I now come to the consideration of the mysterious name (see *Speaking Image*, page 60), and it is sufficiently ominous that in no less than five different ways does the name, or names, of this remarkable sovereign make the number of the two-horned Beast—666. Two of these I have already published, and shall only now mention the remaining three.

“Louis Napoleon” written in Greek (Λοις Ναπολεον)=the mysterious number:—

$$\begin{aligned} \Lambda + o + \iota + \varsigma + N + \alpha + \pi + o + \lambda + \varepsilon + o + \nu &= 666. \\ 30 + 70 + 10 + 200 + 50 + 1 + 80 + 70 + 30 + 5 + 70 + 50 &= 666. \end{aligned}$$

The alteration from the diphthong *ou* in the simple letter *o* appears to be quite consistent with the principles of the Greek tongue (see Liddell and Scott's *Lexicon*, letter *o*).

“Louis Napoleon Bonaparte” (written in Hebrew characters) also makes the identical number:—

$$\begin{aligned} \varpi + \gamma + \aleph + \delta + \aleph + \beth + \beth + \beth + \beth + \delta + \aleph + \beth + \delta + \iota + \beth &= 666. \\ 9 + 200 + 1 + 80 + 1 + 50 + 6 + 2 + 50 + 30 + 80 + 1 + 50 + 60 + 10 + 6 + 30 &= 666. \end{aligned}$$

A. N. Καλονμερος, which is the Greek translation and equiva-

lent of L. N. Bonaparte, likewise furnish the number of the man of apostacy :—

$$\begin{aligned} \Lambda + N + K + \alpha + \lambda + o + \nu + \mu + \varepsilon + \rho + o + s &= 666. \\ 30 + 50 + 20 + 1 + 30 + 70 + 50 + 40 + 5 + 100 + 70 + 200 &= 666. \end{aligned}$$

It appears that the Bonapartes are of Greek origin, and that Kalonmeros was their proper name, translated into Bonaparte when the family migrated into Italy.

I prefer the first two methods of making the mystical number to any of the others. They are more direct and clear, and of these two I think the Greek form is the nearest to the prophecy, which almost demands that the name be written in the Greek tongue; and, after all, "Louis Napoleon" is the appellative commonly bestowed upon the Emperor. These methods of making the number of the Beast are quoted by so many writers that it is difficult to affirm the author of either. I have simply taken them from other works, adjusted them to my own form, and tested their accuracy.

It will be noticed that nearly all the testimony I have produced as to Louis Napoleon being the person of Antichrist is non-prophetical, and that I have had scarcely any occasion even to interpolate explanations; and I will now conclude this section with one of the most extraordinary emanations of apostacy that could possibly be written in support of the propositions contained in this work. It seems to point most conclusively and unmistakeably to Freemasonry as the substitute for Christianity, and to Louis Napoleon Bonaparte as the Messiah in lieu of the Lord Jesus Christ.

In a Catholic point of view Louis Napoleon represents revolutionary impiety. What does that impiety consist in? In the levelling of classes, the emancipation of labour, thought, and conscience—in a word, the overthrow of all authority. Louis Napoleon, as the head of socialism, in the eyes of the Church is the personation of Antichrist. * * * Let Louis Napoleon, therefore, assume his fatal title. Let him raise, in the place of the Cross, the Masonic emblems. * * * Let the 2nd of December develop the principle of its existence—that is to say, anti-theocracy, anti-capitalism, anti-feudalism. To turn into citizens serfs of the plough and the loom—to change into wise men bewildered believers—to turn the finest of races into a nation, and revolutionise Europe with that transformed generation, ought assuredly to suffice for the ambition of ten Bonapartes.—M. Proudhon, quoted in *Standard*, March 4, 1861.

THE KINGDOM OF ANTICHRIST IN ITS RESURRECTION STATE.

THE PROPHECY.

And the ten horns which thou sawest are ten kings.—Rev. xvii. 12.

These have one mind, and shall give their power and strength unto the Beast.—Rev. xvii. 13.

For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the Beast, until the word of God shall be fulfilled.—Rev. xvii. 17.

And I saw the Beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.—Rev. xix. 19.

THE FULFILMENT.

If Liberalism is Antichristianity, and Louis Napoleon democracy incarnate, then Paris may be truly identified as the *seat* of the Beast. From that corrupt centre the mischievous doctrines have emanated which threaten Europe with annihilation. Now, for the second time, the crowned representative of revolution, in the person of a Bonaparte, issues mandates from Paris, which vibrate throughout the kingdoms of the old world; and both the Emperor and his satellites make no secret of their purpose, and desire to invest Paris with the dignity of capital to a confederated Europe.

In proposing the Congress to the German Confederation, Louis Napoleon curiously introduced this topic:—

If this proposition be accepted, I pray you to *accept Paris* as the place of meeting. Europe would perhaps see some advantage in the capital whence the signal for overthrow has so many times issued, becoming *the seat* of conferences destined to lay the basis of a general pacification.

The French paper *Le Temps*, reviewing a pamphlet by M. de Girardin, writes a still plainer story:—

M. de Girardin, be it known, proposes a congress of nations, with a view to proclaim Paris the *capital of the world*.

Perhaps, however, I narrow my argument too much in limiting the seat of the Beast to Paris, as the whole empire of France might

more properly be thus styled ; not forgetting at the same time the common saying that Paris is France, by reason of the great power and influence there centralised.

I am quite aware how weak in effect a merely personal opinion on this subject must be, and, according to my invariable plan, I shall now produce a select amount of evidence (which, if necessary, could be largely multiplied) from the lips of many great men, and from the pens of eminent writers in different countries ; all which, being in strict harmony, doubtless represents a growing sympathy of desire for the attainment of some common purpose.

The Emperor very plainly acknowledges one part of his programme to be the elevation of his nation and government :—

My policy has been simply to increase the prosperity of France and its *moral ascendancy*, without abuse, and without weakening the power which was placed in my hand—abroad to encourage, according to the measure of right and of treaties, the *legitimate aspirations of the people towards a better future*.—Louis Napoleon, in speech, January 12, 1865.

And others, in their way, simply echo the sentiments thus issued from the fountain-head itself. General Forey, in an address to the Mexicans, cautiously remarked—

It does not enter into the policy of France to meddle in the intestine struggles of foreign countries for a personal interest. Recollect, Mexicans, that wherever her flag waves, in America as in Europe, it represents *the cause of the people and civilisation*.—General Forey's address to Mexicans on taking leave of the army, September 24, 1862.

And the following quotations from Russian, French, and English papers acknowledge with singular agreement that France is the centre and pivot of Liberalism in Europe and the world :—

Minor statesmen concentrate their attention upon mere episodes in the great history which is now being worked out ; the Emperor rises to the conception of the problem as *an organic whole*. Whilst the politicians of routine are hastily turning over the leaves of the atlas—now busying themselves with the map of Russia, now with that of Italy, now with that of Denmark—Napoleon keeps his keen gaze steadily fixed upon *the chart of the world*.—*Daily Telegraph*, February 2, 1864.

Only a little more liberty is wanted to make France the centre of the system of nations—“*Nation soleil*”—as was the desire of the first Napoleon. Yes, France is a sun.—*La Presse*, quoted in *Daily Telegraph*, May 18, 1864.

It (Emperor's speech on November 5, 1863) raises France to a height

unknown in the history of mankind, and a position of superiority in the moral no less than in the political world.—*Ozas* paper, quoted in *Daily Telegraph*, November 12, 1863.

If we limit the domination of Antichrist to the ten kingdoms or horns of the last, or Roman, empire (as many writers are fond of doing), and presuming my views as to what powers constitute the Roman, or Latin, empire, are correct, there is still abundant evidence to prove that France is regarded as the seat and centre of that group of nations who speak the Latin language in one or other of its various dialects, and bear allegiance to the Latin or Roman Church. No less an authority than Michel Chevalier admits the fact in an article published in the *Revue des Deux Mondes*, which I commend to the careful consideration of the reader :—

There is in Western or Christian civilisation a very distinct branch, known under the denomination of the Latin races. It has *its seat* in France, in Italy, in the Hispano-Portuguese peninsula, and in the countries which the French, Spanish, Italian, and Portuguese nations have peopled. It is characterised by the numerical superiority, or even the exclusive domination, of Catholic worship.

Without depreciating any one, it may be said that France has long been *the soul, and not only the soul, but the arm of that group of nations*. Without her energy and initiative the group of Latin nations would be reduced to a very subaltern condition, and would long ago have been completely eclipsed.—An article in *Revue des Deux Mondes*, by M. Michel Chevalier, quoted in *Standard*, April 24, 1862.

What abundant manifestation of these principles the French people have shown in their sacrifices for Italy ! of which the statesmen of the resuscitated nation speak in terms of grateful acknowledgment :—

Moreover, to unite the French and Italian nations, there is the cementing link of universal suffrage. This is what places us, I will not say in conflict, but at variance with former dynasties, and by this means the two peoples are connected in indissoluble union.—Prince Napoleon, March 1, 1861.

The alliance with France is the foundation and shield of popular right, not only of Italy but of all Europe. Italy is *indebted to France and the Emperor for many blessings*, the value of which history and ourselves will highly appreciate.—Signor Farini, in Italian Chamber of Deputies, September, 1861 ; *Standard*, July 2, 1861.

I do not consider that I am lowering the dignity of Italy in declaring that she ought to be grateful to France. Between France and Italy there cannot be any conflict of interest. Liberty, progress, and humanity will henceforth be the sole common aim of civilised peoples.

Italy and France will go hand-in-hand to this noble result. Such is the new basis of the policy of the Emperor of the French, inaugurated by the war in Italy—a policy which will form the best title of his glory, and which will give to the world that which it is most in need of—namely, peace founded on justice.—Baron Ricasoli, in Italian Chamber of Deputies, *Standard*, June 26, 1861.

Naturally France gains much by her fostering care for the group of nations she is pleased to call her sisters, as we learn from a variety of sources :—

France ought not to sacrifice her natural allies at such a moment ; Italy might range 300,000 men by our side at the moment of the struggle which appeared to be impending.—M. Piétri, in French Senate, in March, 1861.

In any event, the creation and consolidation of the kingdom of Italy must redound to the glory of France and the Emperor Napoleon III.—*Standard*, leader, March 11, 1861.

But Imperial France aspires to greater honour and glory than is implied in being Protector of the Latin Races, and the Bible quite accords with this in defining the power of Antichrist to be over all.

France is chief and foremost amongst the nations that have adopted the revolutionary principles. She fought out the initiatory conflict alone and unaided, and now offers to the rest of Europe her moral, if not her material, aid. All the populations that thirst for their dreamy emancipation are consequently looking to France, as to the sun, whence strength and encouragement are to be derived. The seat of the Beast is France, doubtless, but the kingdom of the Beast may be said to extend as far as the principles of democracy extend ; and there is no attempt at disguising the help, direct or indirect, which France is ever dispensing in the cause of nationalities, universal suffrage, and other democratic dogmas ; so completely and absorbingly identified is that country with the Revolution.

It has been said, by one (M. Guizot) well qualified to pronounce a judgment on such a subject, that France is the great artery of the social system, and that nothing, wheresoever it may be originated, no principle of government, no invention of science, ever becomes European without first passing through France.—*Thoughts on Apocalypse*, p. 245, by W. Newton.

The organisation of democracy is the problem of the future. On all sides aristocracies are falling—the good ones as well as the bad ones—in

Poland as in the United States. It is reserved to France—to the Great Nation—to resolve that necessity of the future, because she is always the initiative nation.—Prince Napoleon at Ajaccio, May 15, 1861.

France is honoured and respected abroad; she is only feared by the enemies of progress and the adversaries of civilisation. France is considered in the world as the principal representative and the principal champion of social and political progress. She inspires admiration and sympathy in the peoples, who hope for a happier destiny, and receives marks of the hatred and distrust of the men animated by the passions of another age.—M. Michel Chevalier, at a banquet in France, *Standard*, September 5, 1861.

When M. Drouyn de Lhuys had traced the insurrection to the iron rule which weighs on Poland, what, think you, did Prince Gortchakoff reply? "The insurrection was not born in Poland: it was born in Paris. It is at Paris, so to speak, that is kept up a revolution factory. 'One is always,' said a celebrated writer, 'somebody's Jacobin;' and if you are not in this instance precisely a Jacobin, you are the Amphitryon of itinerant Jacobinism, which spreads insurrection throughout Europe, which first raised revolt in Italy, and comes now to seek adventures on the Vistula." Such was Prince Gortchakoff's reply.—M. Eugène Pelletan, in French Senate; *Evening Star*, February 1, 1864.

Prince Napoleon is daily in communication with Polish and Hungarian refugees. I know for a fact that not only does his Imperial Highness receive them constantly at the Palais Royal, but that he visits them in their residences. French gold has been sent to the leaders at Pesth and Warsaw.—French correspondent, *Standard*, April 17, 1861.

You have of course heard of the French intrigues in Hungary, and the French coin which circulates there. Well, I have heard that the Jews make capital business with the peasantry. The twenty-franc pieces being of reddish copper colour, the former persuade the latter that the gold is not good, and buy the napoleon for six zwanziger, the fourth part of its value. The French Emperor's policy is yet a mystery.—*Standard*, January 1, 1861.

I saw a young man wearing the gapka, ornamented with white and black feathers, arrested by a Circassian, who seized him by the head, crying out in Russian, "As you are acting the part of a soldier of Napoleon, come here;" and he dragged him off to the palace by the hair.—Events in Warsaw, *Times*, April 19, 1861.

That gradual assimilation which takes place between the legislation and institutions of all countries on the model of *French centralisation*.—M. de Montalembert, *Times*, August 31, 1863.

Assuredly the Emperor does not deny the Revolution, but a pure, honest, conciliatory revolution, prudent and progressive, which, thanks to his support, will go round the world.—M. Billault, in French Senate, *Times*, February 24, 1862.

The French, possessing by nature the popular language of Europe, have never taken the trouble to master any other.—*Daily Telegraph*, October 7, 1863.

As it was, the speaker (Count de Morny) clearly indicated the old Napoleonic notion of a reconstruction of the map of Europe. He did not shrink from discussing that vast programme of revolutionary war which must have a strange fascination for a potentate who possesses both an army and ideas; he owned that if a single gun were fired

against France, the grand issue of a general struggle would be at once accepted, and that the Empire might seek for its allies in Italy, Hungary, and Poland.

He went further, and asked whether one amongst his hearers would hesitate, if the object could be accomplished without bloodshed, to modify the chart of Europe, to complete the unity of Italy by the deliverance of Venetia, and by the enfranchisement of Rome. The task of remodelling Europe upon a plan of his own is no new dream with Louis Napoleon.—*Daily Telegraph*, February 2, 1864, on Duc de Morny's speech.

The scheme of democracy in Europe does not end with its establishment in each separate state, as at present existing. It aims further at a complete rectification of national relationships, proposing first a division into consanguineous groups, better known as the doctrine of nationalities, and subsequently a general acknowledgment of some central power or person, by whose intervention all international quarrels and difficulties are to be adjusted. I could write much concerning this strange movement of our time, but think the cause of truth will be better served if I give *seriatim* the substantial evidence I have collected from so many independent sources.

The principle of nationalities is well known to be "*une idée Napoléonienne*," and the present French government considers it to be part of its policy to promote this scheme abroad to the full extent of its power.

English Liberals likewise participate in this same desire, and seem willing to aid the Emperor with all possible moral sympathy. In Lord Russell's reply to the French despatch relating to the Congress he wrote—

Were all these questions—those of Poland, Italy, Denmark, and the Danubian Provinces—to be decided by the mere utterance of opinions, the views of her Majesty's government upon most of them might perhaps be found not materially to differ from those of the Emperor of the French.—Lord Russell's reply to France about Congress, November 25, 1863.

And in the debate on the vote of censure in the British Parliament in July, 1864, the late Mr. Cobden intimated very plainly that our foreign policy must be bent to accommodate the doctrine of nationalities :—

We have also the question which is not ancient, but new—the question of our foreign policy at this time—I mean the question of nationality. By nationality I mean the instinct which is now so powerful, leading communities to seek to live together because they are of the same race, language, and religion.—Cobden, vote of censure, *Daily Telegraph*, July 6, 1864.

Italy's nationality is revived, and only a little remains to complete the dearest hopes of her people—a consolidated kingdom based on *universal suffrage*. When the French troops left Italy after the war, certain Republicans presented to them an address quite to this purpose :—

Children of Voltaire and the Revolution, soldiers of France, we hope in the future ; we have faith in the regeneration of peoples, in the resurrection of nationalities.—Address of Italian Republicans to French troops, December, 1854.

Greece has obtained the Ionian Islands, and will soon turn her attention to European Turkey. Austria still struggles hopelessly with the incongruous rights of her various nationalities. Ireland even avails herself of the apparently favourable opportunity to claim her independence, and links her effort with the struggles of 1789 and 1848. Poland struggled vainly in 1864, but still waits in sullen silence for a more auspicious occasion.

The opinions of the press are very emphatic upon this question, and convey not a little important information :—

The Sovereigns of Russia, Prussia, and Austria are now the only monarchs who persist in separating their own interests from the interests of their people.

France and England are in another camp, the camp of the liberties of the new era and of the rights of nationalities.—French correspondence, *Daily Telegraph*, July 7, 1864.

It is no secret, either at Copenhagen, Christiana, or at Stockholm, that Sweden has set to work and spared no means to bring about an agitation in Finland in favour of the dangerous principle of nationalities, invoked for the misfortune of the world by France.—*Standard*, September 17, 1861.

They (Lord Palmerston's government) have vowed themselves to the cause of oppressed nationalities. The Emperor Napoleon could desire nothing more : this is betting on his cards.—*Standard*, leader, March 11, 1861.

The indications amongst the nationalities of Europe also point unerringly to the ever-present influence of French intrigue.

All over the Continent, wherever there is a movement, rightly or wrongly directed, against existing governments, we can trace the influence of France, aiding on the people to rebellion, and proffering in covert

terms the sympathy and assistance of the Emperor. This is not only evident amongst the Italians at Venice, but amongst the Hungarians at Pesth and the Poles at Warsaw. French consuls, instead of confining themselves to their legitimate functions of watching over the interests of their own countrymen, have become interested fomentors of disturbances, and strive to set the people against the government.—*Sunday Times*, September 1, 1861.

Like other doctrines, the doctrine of the nationalities is not a new one. It was used as an instrument more than half a century ago by the first Napoleon.—*Daily Telegraph*, April 11, 1864.

It is not a little loss, then, when any one of these great tribal divisions lies a dead weight on the common effort; nor is it a little gain when circumstances tend towards restoring them to their ancient activities. This is why tradition never tires of promising restoration to a deposed historical people. It is not the Jews only who live upon the thought that Jerusalem shall be once more a holy and queenly city: Greeks, Latins, Hindoos, Arabs, none seem Sadducees upon the subject of national resurrection. The great families of men obey a law of hope, and strive in the direction of these revivals, as wonderful as the blossom of the aloe, if as rare.—*Daily Telegraph*, leader, October 7, 1863.

An insurrectionary proclamation has been issued recognising the rights of the Russian nationalities.—News from Lemberg, in *Times*, May, 1863.

We banished Napoleon; we shut up the conqueror of central Europe in a little island, and left him to die of cancer after he had survived a hundred battlefields. But the impulse which gave him his armies, and even his mission, could not be exiled or condemned to a natural death: it has reasserted itself in Italy, in Poland, in Hungary, in Rome, and most conspicuously of all in the restoration of that name which we thought to have cancelled for ever from the lists of royalty. For lack of another name, this spirit or tendency is called "nationality," but we need a better word to express that resolute progress of separate peoples towards independence which characterises the age.—*Daily Telegraph*, November 18, 1863.

The speech of the Emperor Napoleon appears to us in the light of a universal charter, opening up a new epoch, and laying down the principles to be followed not only in the cause of Poland, but the affairs of mankind generally. Indeed, it proclaims a general change, a new code of political rights, based on the principle of nationality, and pledging the word of the Emperor that the change will be directed by him in the name of France.—From *Czas* paper, quoted in *Daily Telegraph*, November 11, 1863.

If this Congress does not succeed, M. de Girardin proposes to decree, not the tardy sending of a *corps d'armée* into Poland, but a *universal war of peoples against kings*.—M. de Girardin entitles this suggestion the "Peace of the world."—*Le Temps*, in *Standard*, December 3, 1863.

Seeing what has been accomplished, it may with safety be predicted that the nationalities will, most of them, be restored, and mainly through French influence; and then we shall doubtless witness that next scene in the world's concluding drama, "The

Parliament of Man," as the Poet of Liberalism expresses it. I am not romancing, although the idea seems so preposterous. Poets sing of this fusion of peoples; statesmen give out vague predictions concerning it; philosophers recommend it; and newspapers perpetually write upon the subject. Mr. Cobden once spoke in his place in Parliament about an alliance of peoples:—

We need be under no apprehension in future of holy alliances of sovereigns. There may be holy alliances of peoples.—Cobden, vote of censure, *Daily Telegraph*, July 6, 1864.

M. de Montalembert characterises these notions of the age as *new cosmopolitanism*:—

It (centralised democracy) prepares the advent of a sort of new cosmopolitanism, which will end by killing the idea of country (*patrie*) at the same time as the sentiment of individual dignity. Thus does Europe march by all paths to that hideous regimen of the Roman empire, which was also the issue of a corrupt democracy, and which finds in our days such shameless panegyrists in our official men of learning, in our literary courtiers, and even in certain German professors.—M. de Montalembert, *Times*, August 31, 1863.

Mr. C. Buxton denominates the same thing a *commonwealth of nations*:—

Within the last thirty years the establishment of railways, steam shipping, and telegraphs, the expansion of trade, and the increase in the power of the press, had brought about a mighty change, not only in the policy of England, but also of Europe. Every year Europe became less and less a mere aggregation of separate nations. Every year it became more and more an organised whole, each member of which throve or suffered with the rest—a commonwealth of nations in which every thought and feeling of the one thrilled to the hearts of all.—C. Buxton's speech at meeting of Essex Liberals at Maldon, November 27, 1863; *Evening Star*, November 28, 1863.

Garibaldi's expression is "*free brotherhood between nations*":—

Call unto you such nations as possess free will, and do not delay a day. Who more bravely took the initiative than France in '89—she who in that solemn moment gave to the world the goddess Reason, levelled tyranny to the dust, and consecrated free brotherhood between nations?

Begin, O English people, for the love of God, begin the great era of human compact.—Garibaldi, letter to English nation, *Times*, October 3, 1862.

Victor Hugo talks of a *magnificent adoption by France of Europe, and by Europe of the whole world*:—

You consecrate that sublime principle of the omnipresence of mind from which civilisation springs. You crush selfishness in the heart of

nationality. Corneille is not ours; Milton is not theirs. Each now is for all. Intelligence is now cosmopolite. By breaking down the barrier between poets you remove it from between races, and by the confusion of fame you commence the destruction of frontiers. Holy union! this is a great day! Homer, Dante, Shakespeare, Molière, Voltaire, undivided! The appropriation of great men by the whole human race! Such is the first step: the rest will follow. Magnificent adoption by France of Europe, by Europe of the whole world!—Victor Hugo, in reference to Shakspearian festival; *Daily Telegraph*, April 25, 1864.

General Turr calls it *the great European confederation* :—

The war of 1859 inaugurated the principle of nationalities as the basis of a new European right of nations. It therefore behoves Italy to aid in the generalisation and extension by every means in its power of that principle of its political existence which is destined to smooth the way to an European congress, whence shall issue the great European confederation.—Letter of General Turr, in reply to a speech of General Marmora; *Daily Telegraph*, December 26, 1864.

Victor Emmanuel, in a recent speech, notices the same political tendency as a *complete change* amongst the peoples of Europe :—

The Latin nations, united by fresh ties, are acquiring a community of interests and aspirations with the noble peoples of Germany, thus causing ancient prejudices and rancours to disappear. Italy will take her place among the great states of Europe—co-operating in the triumph of justice and liberty. Nothing will destroy the national work. A complete change is taking place among the peoples of Europe.—Victor Emmanuel, at opening of Italian Parliament, in November, 1865.

Whilst even Spain, still bigoted and priest-ridden, manages to express her agreement with the times through the Progressista Party, so called :—

The expansive and civilising spirit of the age, reflected in its purity in the Progressista Party, tends to strengthen the bonds between all nations.—Manifesto of Progressista Party in Spain, *Standard*, December 1, 1865.

Lastly, I quote some observations from the press :—

Yes, this Congress of 1864 is actually identified as the wish of “my uncle,” “when he wrote at St. Helena that to fight in Europe was to wage civil war.” The project has since been nourished in the deep mind of that extraordinary exile’s not less extraordinary successor, and it has even within the last few months been thrice submitted to the European powers.

It is now officially announced by the highest authority that the aim and scope of the collective negotiation is to be a revision of 1815 by the light of St. Helena.—*Daily Telegraph*, December 23, 1863.

All who believe in the progress of humanity must grant that society, if it is to advance at all, will tend ultimately towards such a state of

things as that of which the Emperor has dreamt.—*Daily Telegraph*, on Emperor's speech, November 12, 1863.

In a word, the first effect in Great Britain of the French Revolution had been to cement the union between the two nations, and to make a rupture impossible. The government, the Parliament, the people had been unanimous, though from different causes, in recognising a republic and a government which announced itself to the world by respect for rights, the proclamation of duties, the throwing open of prisons, the abolition of the penalty of death, the absence of all proscription, and the fraternity of peoples.—*Times*, April 20, 1861, French correspondence.

We shall some day have the Europe which the keen eye of the Emperor sees under the present map; we shall reach that happy development of European nationalities, when there will be no dynastic questions, but only the common interests, and a common and peaceful plan of arranging them.—*Daily Telegraph*, November 18, 1863.

"The Parliament of man, the Federation of the world," will it ever come about? Can it ever be realised, if not for the whole earth, for this Continent only—for Europe?

If the existing boundaries of Europe were written in permanent instead of "sympathetic" ink, we might advance by strides to the elaboration of a continental code, which would be accepted by "all nations," as a national code is by all individuals.

The closer we examine the subject, the more surely we shall find that the best hope of a truly international tribunal and international code is that international intercourse which is daily extending itself. Here is a power which *can* and *will* rearrange Europe upon the new basis of nationalities; the nationalities once established, internationality becomes a possible principle; and the proposition to which this leads us is that the communities which have done so much for themselves and without their governments, should do something for themselves in the diplomatic line also without waiting for them.—*Daily Telegraph*, leader, May 19, 1864.

The fact proved, I must glance for a moment at the purpose and the motive. The Bible foretells two such amalgamations of peoples as our modern Liberals propose and desire—one of them when the kingdoms of this world shall become the kingdoms of our Lord and His Christ—when, as foretold by the prophet, a King shall rule in righteousness and princes shall decree justice; and the other gathering of nations into one alliance is when they shall agree and give their power and strength unto the Beast, or Antichrist, and under his presidency wage war against the true and the holy principles, even defying Heaven's own powers, until suddenly swept away as with a whirlwind of Divine displeasure. The brotherhood of nations is right enough abstractedly, but woefully wrong where it entails a sacrifice of principle,

and God knows how all this structure of Liberalism is nothing but a huge agglomeration of the most outrageous compromises ; a system of vain and blasphemous pretensions, professing itself superior to Christianity, and able to accomplish that reformation of the world by its alluring sophistries which the holy influences of Divine revelation have not been strong enough to effect. Many prophetic writers, forgetting the sacred character of the subject they investigate, are fond of sensational and startling announcements, threatening nations with war and conquest, without having any warrant of Scripture for such assertions. The first appearance of Antichrist was foretold to be warlike (Rev. xiii. 4); whilst his second or resurrection state is described as *lamb-like* or peaceable (Rev. xiii. 11, 12); the nations giving their power and strength voluntarily unto him, or associating themselves under the banner of Antichrist for a common purpose ; and the Beast, in the very last stage of his eventful career, is still surrounded with the confederate kingdoms, who bow to him in allegiance ; for the Beast, *and* the kings of the earth, and their armies were gathered together to make war against him that sat on the horse and against his army. (See Revelation xix. 19.)

CONCLUDING OBSERVATIONS.

THE great moral of the Antichristian scheme is of such vast importance that, ere I close this work, I would especially engage the reader's attention whilst I endeavour, if possible, to focus the details, and fix them on the mind, as one intelligible and immense reality. A battle to the actual combatants is a mass of confusion and dreadful uncertainty, but those who survey the scene from a distant elevation, where they can take in the whole field of strife at a glance, are able to draw more correct conclusions, and can discover the merits and demerits of every movement as well as comprehend the strategy of the leaders. So the Christian, on the high vantage-ground of prophetic truth, is permitted by God to understand the ultimate objects which those rebellious

and faithless men have in view who are now afflicting the world with the contagion of principles fit only for children of the bottomless abyss. To my humble comprehension the Liberal scheme appears an attempt to supersede the Divine government of the world by a system altogether human and erring, to shut out all idea of Providence, and to force upon mankind the belief that above, around, and beneath the terrestrial orb which we inhabit, there is nothing which it really concerns the children of men to know ; that evil is not beyond the reach of human skill, and that man, unaided man, if he will but bow to the philosophy of reason, and diligently employ his innate powers, may himself evolve order, perfection, and salvation out of the dark distresses which cry bitterly around us.

The Second Psalm appears minutely to describe the thoughts of these hierarchs of apostacy :—

The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against His Anointed, saying, Let us break their bands asunder and cast away their cords from us.

Is it war that devastates a country, and hurries myriads of victims to the grave ? The men of this generation discern no uplifted arm of Jehovah punishing for national sins, but, in the frenzy of their impiety, attribute the calamity to kings, or to “ bloated aristocracies,” and fondly imagine that combinations of peoples will effectually rid the world of such scourges.

Does the earth refuse her increase, seasons prove unpropitious, and famine visit the land ? Still no hand of God is visible to the sophists and sceptics, who repudiate all idea of Providential interference, and visit agriculturists and statesmen with their malicious invective, as though such calamities could be avoided by increased skill and science, or by any alterations in the nation's laws.

Even pestilence is attributed solely to secondary, and (as these madmen delusively pretend) remediable causes, as though the shafts of the destroying angel were always shot near gutters and cesspools, and never entered the healthy and more favoured domains of the rich. They call councils, consult professors,

issue edicts, but never think of propitiating the God in whose hands are the issues of life and death.

The means to the end on which the Antichristians rely are also strikingly suggestive of defiance. What men in their personal weakness cannot do, they fancy may be accomplished by combinations, and a confederacy of peoples is thus the ruling desire of the Liberals of Europe.

How, say they, can famine happen if the peoples are free and unfettered in their intercourse? The redundancy of one nation will supply the deficiency of another, and we shall have no more scarcity. Such is the very boast of our English Liberal statesmen, who, in the vanity of a fancied triumph, forget that God can make famine universal.

Partition walls that separate the nations are to be beaten down; prejudices, and those sometimes based upon the noblest principles of truth, must give way. Even the languages of Europe are to be assimilated, and made common by artificial means, in order, as these men boast, to make war impossible.

And that other sore judgment of God—the pestilence—is to be dealt with by international conferences, like that sitting, or which recently sat, at Constantinople: so firm is the Liberal reliance on the combined strength of mankind, not heeding the warnings which are specially applicable to our times.

Associate yourselves, O ye people, yet ye shall be broken in pieces;
And give ear, all ye far countries:
Gird yourselves, and ye shall be broken in pieces.
Take counsel together, and it shall come to nought;
Speak the word, and it shall not stand.—Isaiah viii. 9, 10.

Once in the early times after the Flood the whole family of man was of one lip and one speech; but how did they use the precious privilege? They combined to commit evil; they sought, in some way not particularly described, to thwart the aims and purposes of God's providence—and with what results? Their language was confounded, and themselves divided into tribes and peoples, and scattered to work out each a different destiny. Now, the men of this age are striving to reverse this purpose of God, and are again

combining to build, not a material but a mystical tower, whose top shall reach to heaven, or whose completion shall make heaven on earth. The proportions of this mysterious building, the work of many peoples and of combined nationalities, are fair to behold, and it *looks something like* a building of God. Can it be wrong to cement peoples together in harmony and unity, and so terminate strife? inquires the cosmopolitan. And the Holy Scriptures compel us to reply in the affirmative, if such a union be based upon compromises involving any sacrifice of principles, or such a departure from God as our own government has adopted in its pursuit of Liberalism.

It is supposed that the antediluvian world perished because of its utter apostacy from God, as is intimated in the Book of Job, chap. xxii. verses 15 and 18, where Eliphaz thus addresses the patriarch on this very question of God's providence :—

Hast thou marked the old way which wicked men have trodden? Which were cut down out of time, whose foundation was overflown with a flood : which said unto God, Depart from us : and what can the Almighty do for (or to) them ?

I do implore every reader of these pages to consider how like apostate principles abound in this our age of vaunted progress—how we do in effect say to God in our legislation and in our general principles “Depart from us”—how we try to exclude religion from our government, our schools, our commerce, and cease to regard it as the rule of life, with all its heavy responsibilities.

I would also enforce upon the attention this revealed fact, that, like as there are two apostacies spoken of in the Scriptures, so there are two judgments—one past, that of the flood ; and one to come, that of a fire which shall devour the adversaries.

The Hebrew word translated “giant” in Genesis is by a modern writer rendered “lawless,” and this, taken in conjunction with the fact that Antichrist and the Antichristian system are thus styled in the New Testament, goes still further to prove that the early and latter-day apostacy had an identical origin. There were giants, or lawless men, in the earth in those days ; and it is when lawlessness reigns again on the earth that the last judgment

is to be poured out. St. Peter, in his Second Epistle, brings the two judgments into juxtaposition—the last, that of fire, to take place at the perdition or apostacy of ungodly men. And if the solemn evidences which this work affords are indeed those predicted signs of evil which pertain to the last days, then my concluding moral is this, reader—Prepare to meet thy God. The wicked are preparing themselves for the day of wrath. The fires are reserved for a polluted world. The angels are waiting to escort the Judge of quick and dead to His dread tribunal, and to gather out of His kingdom all things that offend. Are we ready? Are we possessing our souls in faith and patience? Are we in the world, but *not* carried away on its currents of impiety and blasphemy? Or are we blinded with the delusions of the age, saying to our souls, Tush! shall God consider?—putting darkness for light, and bitter for sweet—knowing God, but glorifying Him not as God—hurling defiance at His throne, and living as those who count it pleasure to riot in the daytime?

The entire Decalogue is practically set aside by those principles which are just now in such favour amongst men; and the system which thus defies the express forbiddings of Almighty God may with great clearness be described (see the Epistle to the Thessalonians) as the mystery of lawlessness. This further test of the accuracy of my deductions has only recently suggested itself, but it is too important to be left out.

1st Commandment is broken by the hero-worship or man-worship of the age, expressly foretold in the Scripture.

2nd Commandment is equally transgressed by the way in which expression is given to the demon-worship of the day, pictures, statues, &c.

3rd Commandment cannot be kept by those who are described as blasphemers and haters of God.

4th Commandment is hardly reckoned a law of God at all by

the modern school, who, being "lovers of pleasure more than lovers of God," are striving to get the Sabbath wholly for amusement, and what they term intellectual advancement.

5th Commandment is very generally violated, and the lawlessness of the age manifests itself according to Scripture by "disobedience to parents."

6th Commandment is set aside by the infanticide of the present day, practised by those whom the Bible describes as without natural affection, and gone in the way of Cain.

7th Commandment is most grievously and commonly despised.

8th Commandment is mutilated by the crimes of dishonesty, now so general, and even works have been written on "high art crime" as a special peculiarity of the age.

9th Commandment. "False accusers" the men of the last days are said to be, and we witness continually a sad fulfilment of this prediction in the misrepresentations of men and things which disgrace our public characters and writings.

10th Commandment. The covetousness of the times is one of the darkest symptoms of our national degradation. That senseless desire for equality has its origin in this vice.

THE END.

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